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Milchar

The Official Organ of KPA, Mumbai



Maej Kashir by Kapil Kaul

NAVREH MUBARAK



मिलचार

**Glimpses of Anoop Jalota Nite held at Rang Sharda,
Bandra, Mumbai on 9 March 2012**





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President's Message - Rajen Kaul
Between Ourselves



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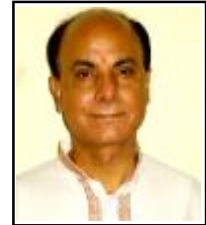
In this issue of Milchar, I would like to update you on the major activities undertaken by your Board of Trustees (BoT) from Jan 2012 onwards:

Fundraising Programme: You are aware that your Board has over last few months been working on a major initiative of organizing a programme for raising funds for earliest completion of our new cultural centre 'Sharda Sadan'. It gives me great pleasure to inform you that our fundraising campaign has helped us raise approximately Rs. 50.00 Lacs of actual/committed funds through sponsorships and donor passes for the Anup Jalota Nite held on 9th March, 2012 at Rang Sharda, Bandra, Mumbai through release of souvenir and through generous contributions from Biradari members and other well wishers.

I feel privileged to be part of the current team of Board members who have worked with tremendous commitment and dedication to achieve this major objective. Apart from the Trustees and other members of the Board, I must also acknowledge my sincere gratitude to many Biradari members who came forward to help us get major sponsorships from Corporates like Piramal Healthcare, L&T Finance, HDFC AMC, HDFC Life, Axis Bank AMC, Birla Sunlife, Tata AMC, IDFC AMC, ASK Group, HPCL etc. I also thank all other contributors who advertised in the Souvenir we released at this event as also to all the Biradari members who contributed through donor passes. Your generosity will be remembered and

cherished by us.

We still need approx Rs. 100.00 lacs to complete Sharda Sadan. I need proactive support and involvement of all the Biradari members to organize another fundraising programme in Nov/Dec this year so that we can complete Sharda Sadan by early next year.



The musical programme by Padma Shri Anup Jalota was inaugurated by our Mentor and Chief Guest Prabhu Sura Dasji, President ISKCON, Kharghar and Managing Council Member of ISKCON Juhu. He extolled the community members to come forward to contribute generously for building Sharda Sadan. At this cultural Nite, we also presented KPA's Life-time Contribution Award for 2010-2011 to our distinguished past President Shri M.L.Mattoo for his immense contribution in service of the community, particularly for conceiving and working selflessly for building Sharda Sadan. Anupji kept the audience engaged and spellbound by his soulful rendition of ghazals and spiritual melodies

Sharda Sadan: As reported by our Hon. General Secretary, we have resumed construction activities and brickwork is expected to be completed by May 2012.

Annual Hawan: Annual Hawan which was performed on 21st & 22nd January was attended by over 700 members which was perhaps the largest participation in last several years.

Directory: The new Directory was released on 22nd January 2012 on the Annual Hawan

Contd. on Page 63

Editorial - M.K.Raina

Net Abuse

Internet is the media which keeps us all connected. You want to send a message to someone, thousands of miles away, it will reach him in no time. And if you want to convey something to masses, Just click and you reach thousands of people instantly. Group communication has made it so easier.

In present-day world, one can not think of living without internet. Whether you want to send a mail or want to be in touch with people through Facebook, Twitter etc., everything is instant. Uploading photographs and videos on websites have become fun. If you have more to offer, just create your own website and keep there whatever you want. Internet is really a boon and its advantages are enormous.

For quite some time, the internet has become a grossly abused media. It is now used to throw mud on others, in full view of thousands of netizens. If you have a personal score to settle with someone, do it through net. In late 2010, the net abuse reached such a proportion that Mr. Shailendra Aima, of Panun Kashmir had to issue a public statement condemning the hate campaign unleashed on net against some women activists of the community.

An example of what appeared on the net a few days back:

"Do not wash your dirty linen in public" - DB.

"Who is this new Dainik Bhaskar DB?" - HR.

"He is your father." - DB

"I will introduce you to your father whom you missed during your migration." - HR

Now sample this:

"Please do not follow chain mail of J.... Zaharbad as he is moderator ofHe is the same character

who promised me financial support during and after pushing me... he went into coma..."

And this:

"Panditon ab to sharm karo... the girl would have been some one ordinary in a village selling potatoes but she and her parents have used the KP quotawhat a shame ... am disappointed by the selfish and self-serving nature of the community."

And also this:

"Beware Black Sheep, you won't be left with any wool to cover yourself..."

"Go, have guts to face them in your den.... shame on all of you."

Another trend in the net abuse is that mails are copied to hundreds and thousands of e-mail IDs across globe. A few days back, I came across a hacked mail (definitely spam) sent to various people with the subject line 'How are you' and inviting the receivers to click a given URL. One of the addressees, misunderstanding the mail and fortunately not clicking the URL, replied in Kashmiri that he was fine. Amazing that he used the button 'Reply All' without a reason.

What are we up to and what do we want to gain out of this? Let us all resolve not to abuse the net any more and not discredit others by defaming them or using invectives against them. We are a small but educated and cultured community. Let us treat all others with dignity and honour and continue to strive for brotherhood in the community. Internet is a platform where we can meet, discuss and know others'

Contd. on Page 50



Report & Biradari News

KPA Hawan 2012 :

Solemn piety and festive fervor were significantly visible on the cheerful faces of our community members and their families when they congregated at Mumbai's Kashyap Bhawan compound for the Annual Get-together on 22nd January, 2012. This year's participation by members of our community was a high point, being biggest in several years.

Prominently seated large picture of the eighteen-armed Goddess - the Divine Mother Jagatamba Sharika Bhagwati, truly beamed as the presiding deity at Hawan, while worshippers were making ritualistic offerings and invoking the divine blessings of supreme primordial Goddess. The two day holy event commenced on Saturday 21st January and



Report & Biradari News



culminated with Purna Ahuti on Sunday 22nd January, 2012. Amid continuous chanting of vedic shlokas and verses, the Hawan fire embers emitted fragrant properties into smoke that permeated into the atmosphere, making it congenial for spiritual consciousness and contemplation by the grateful community. This year's Hawan rituals were performed by Shri K.K.Kemmu and Shri Ashwani Bhat alongwith their spouses. The Purna Ahuti was followed by serving Prasad comprising Kashmiri cuisine and Kheer to all participants.

The new Members' Directory 2012 was also released on the day while KPA President Shri Rajen Kaul was waxing eloquent in urging community members to make liberal donations enabling earliest completion of SHARDA SADAN project at Kharghar, Navi Mumbai.

[Report : S.P.Kachru : spkachru@gmail.com]

K.L.Dhar, Member BOT adds : After low turnover since few Years of KP biradari members on Hawan functions, we had

encouraging gathering of KP Biradari members this year. It is a clear indication that due to efforts made by diligent Mr Rajen Kaul and all team members, KPA has started getting encouraging cooperation from the Mumbai Biradari. Efforts bear good results sooner or later, be it fund raising for Sharda Sadan or any other work for the welfare of Biradari. Contacts made by sending E-mails, Mobile calls and one to one personal conversations have given good results which can be further improved to have a larger gathering next Year. To an appeal by the KPA President Shri Rajen Kaul regarding raising of funds for Sharda Sadan, all members assured him of their efforts on this front so that project is completed as early as possible.



KPA's Fund Raising Programme - Anup Jalota Nite :

If you can dream it, you can achieve it - Kashmiri Pandits' Association, Mumbai (KPA) is doing just that in envisioning the earliest completion of its most prestigious

Report & Biradari News



Project - Sharda Sadan at Kharghar. As part of ongoing funding efforts, KPA organised a Fund Raising Programme - Anup Jalota Nite at Rang Sharda Auditorium on 9th March 2012, which saw large number of people pacing hurriedly towards the venue for the musical soiree.



Giving an auspicious start to the evening programme, our distinguished Mentor and Chief Guest, Prabhu Suradas ji of ISKCON lit the Brass Murugan Lamp. Prabhu ji radiated joy over efforts of our community to come together for the cause of building Sharda Sadan and specifically lauded the fresh approach and initiatives architected by KPA President, Shri Rajen Kaul. In his speech, the President appreciatively acknowledged Prabhu Suradasa ji's patronage and guidance, apprised the audience of various initiatives



being pursued by the Board and profusely thanked all the Sponsors, Donors, Advertisers, members of the Board of Trustees and the entire community for the support received from them. Prabhu ji as well as Shri Anup Jalota were given a Shawl each, signifying the honour bestowed upon them by the grateful community.

Soon, the audience were in communion with Padma Shri Anup Jalota, whose repertoire and renditions in classical compositions of Bhajans as well as Ghazals were simply compelling. While his interactive initiatives and musical prowess drew uproarious applause from the joyous listeners, Anup ji kept serving some of his best spiritual melodies to the appreciative audience.

After intermission, came the much anticipated annual event of presenting



Report & Biradari News



KPA's Life-time Contribution Award 2010-2011 to Shri M.L.Mattoo, who also happens to be an ex. President of KPA. While Shri S.P.Kachru was reading out the insightful Citation, an emotionally challenged Mattoo Sahib could be seen in reflective mood of journey back in time. As Shri Rajen Kaul handed over the Shawl and newly instituted Trophy, the entire audience rose in unison to offer a standing ovation to Shri Mattoo, who thanked the community and singled out the unforgettable involvement and contribution of Shri J.L.Kak towards setting up of Sharda Sadan. Brief felicitations to ex. Presidents of KPA viz. Dr. N.L.Zutshi and Shri Moti Kaul as well as Shri Sanjay Razdan, Chief Architect of Sharda Sadan, were followed by the second session of Shri Anup Jalota's musical performance.

The competent anchoring of entire programme by Shri Bharat Pandit revealed the deftness of a veteran. KPA's General Secretary Shri S.P.Kachru offered sincere thanks and gratitude to Prabhu Suradas ji as well as Shri Anup Jalota for their respective motivation and support. In his concluding remarks, Shri Rajen Kaul felicitated all the accompanying musicians and again thanked all those who made this event memorable.



Padma Shri Awards for Moti Lal Kemmu and R.N.Koul Bamezai :

The President of India has approved the conferment of 109 Padma Awards for 2012. These comprise five Padma Vibhushan, 27 Padma Bhushan and 77 Padma Shri Awards. There are 19 women



among the awardees. The Padma Shri awardees include two Kashmiri Pandits namely Shri Moti Lal Kemmu (Art, Playwright) and Prof. Rameshwar Nath Koul

Bamezai (Science & Engineering). Shri Bamezai, an eminent scientist is the Vice Chancellor of Shri Mata Vaishno Devi University, Katra. Shri Moti Lal Kemmu, a renowned playwright of Kashmir is the father of K.K.Kemmu and Ravi Kemmu of Mumbai and grand father of actor Kunal Kemmu.

*Input : Forum Manager
kfmng@gmail.com*



MIEF to teach Kashmiri in Sharda Script :

Millennium India Education Foundation (MIEF) a Delhi based Non Profit Organisation is starting vocational teaching programme for learning dying Kashmiri script 'Sharda' in Delhi NCR very soon. This vocational course programme will be started in other cities in phased manner. Most of KP horoscopes are written in this script which is virtually becoming very difficult to read for want of experts. Modalities are being worked out. MIEF is also inviting applications from those who are willing to teach. Interested members willing to teach/register as students, are requested to e-mail their letters to drkakroo@gmail.com or send

by post to Millennium India Education Foundation (MIEF), 13 Community Centre, East of Kailash, New Delhi 110065. For any additional information kindly contact:

U. Kakroo, Convenor Delhi NCR, Cell 9810301261 or Suman Srivastav, Convenor Mumbai Cell 9869834920.

Input : Dr. Uday Kakroo : drkakroo@gmail.com



M.K.Kaw is new Chairman of AIKS Trust :

In a meeting of the BoT of AIKS Trust held on 1st January 2012, Shri M.K.Kaw was unanimously nominated as the new Chairman of AIKS Trust as per the provisions of constitution of AIKS Trust.



The step was necessitated in view of the indifferent health of the present Chairman Shri L.C.Kaul. The BoT unanimously requested Shri Kaw to shoulder the responsibilities (of being Chairman of the Trust), which he was kind enough to accept. The outgoing Chairman, Shri L.C.Kaul wished Shri Kaw all the best.

Input : PuranPatwari

puranpatwari@yahoo.co.in



Mohan Lal Aash is no more :

Mohan Lal Aash, a veteran poet and writer and the founder member of Nagrad Adbi Sangam breathed his last after a brief illness at his Jammu residence on 1st January 2011. He was 76. He is survived by his wife, a son and a daughter.



Originally resident of Bijebehara, Anantnag, Kashmir, Mr Aash served the Education Department in various capacities and retired as ZEO. He was author of various books on Kashmiri culture and heritage and also remained associated with various literary organizations including Nagrad and

Nagrai. Various social and religious organizations have expressed profound grief and shock over the demise of Mr Aash and described his death as a great loss to Kashmiri language and literature.

Input: Rashneek Kher

rashneek@gmail.com



Justice(Rtd) Moti Lal Bhat passes away :

Justice(rtd) Moti Lal Bhat breathed his last on 8 Jan 2012 in the ICU of All India Institute of Medical Sciences, New Delhi. Justice Bhat originally belonged to Hawl village of Pulwama District of Kashmir and had completed his LLB from Patna University. A very successful lawyer in the High Court of J&K, he was elevated to the bench in May 1984 and posted as a judge of the J&K High Court. He was later transferred to Allahabad High Court where he retired in 1993. He was practising as a Senior Advocate in the Supreme Court since then. Justice Bhat's death will be mourned by a large number of his friends.

Input: Captain Tikoo

captaintikoo@yahoo.com



Y4PK organise 1st International KP Youth Conference at Pune :

An International KP Youth Conference was organised at Pune by the Youth for Panun Kashmir (Y4PK) on 7-8 January 2012. The gathering was addressed by Dr. Agnishekhar, Convener Panun Kashmir. In his address, Dr. Agnishekhar touched wide range of national and community specific issues. He made the youth of the community conscious of the challenges, be it political, social or cultural which confront the community in general and youth in particular. He said it was imperative that the KP youth in diaspora need to strive harder to reverse the causes of genocide and exodus. Dr. Agnishekhar called upon the

youth to strengthen the movement for achieving the geo-political aspirations of the community i.e, 'creation of homeland for 7 lakh Kashmiri Pandits' in north and east of river Jhelum in Kashmir valley, even though it may take decades or centuries. He impressed upon the audience to draw the inspiration from the establishment of Jewish state that is Israel. Dr Agnishekhar outrightly rejected the false propaganda undertaken by separatists, pseudo-secularists and so called human rights activists regarding the exclusion of Kashmir from the ethos of Indian civilization, rather he emphasized upon the fact that India is the extension of the Kashmir in terms of its civilization context. He stressed upon the fact that the Panun Kashmir is a political, social and cultural movement which gives the purpose to live as a community to the Kashmiri Pandits in exile. He impressed upon the youth of the community to establish a connect among themselves and their roots and heritage in this Diaspora.

Input: Sanjay Moza

National Coordinator, Panun Kashmir



Agnishekhar rejects Best Book Award for his book :

Dr. Agnishekhar has rejected the J&K Academy of Art, Culture & Languages' 'Best Book Award' for his book 'Jawahar Tunnel'. In a press statement dated 28 January 2012, Agnishekhar said, "Friends, I reject the 'Best Book Award' carrying a cash reward of Rs. 51000.00, a memento and a shawl to be conferred on my fourth poetry collection 'Jawahar Tunnel' by the State Academy of Art, Culture and Languages as a mark of protest against the 'exodus' and 'ethnic cleansing' of my peace loving



community. Though this award is being given by the State Academy and the Chief Minister of the State happens to be its President, I hold all the successive state governments responsible for the continued policy of neglect and apathy towards the victims of Jehadi terrorism in the valley."

Dr. Agnishekhar further says, "In the capacity of a conscientious writer, it will be unethical for me to receive this Literary Award from the hands of Omar Abdullah, the President of the State Academy of Art, Culture and Languages. It is my responsibility as a writer to register my protest against this worst ever forced exodus and holocaust. I refuse to accept this award from the Chief Minister Mr. Omar Abdullah, who is seen inclined towards the fundamentalist forces that have rejected the secular value system and cultural co-existence in the valley. It is unfortunate that the Chief Minister did nothing to undo the change of nomenclature and illegal encroachments of several ancient religio-cultural centres of exiled Kashmiri Pandits in the valley. He even shows his unconcern over distortion of history and cultural identity of the Kashmir valley. I also register my strong protest against the often repeated and recent biased and insensitive outbursts of Omar Abdullah in the National Media against my exiled people. I therefore declare that my conscience as a responsible writer does not allow me to receive any award or honour from the State or by the institutions patronized by the State Govt. I value the peoples love and appreciation of my literature and treat it as the highest award."

Contact Agnishekhar at

agnishekharinexile@gmail.com



Cultural Academy terms Agnishekhar's refusal as unfortunate :

J&K Academy of Art, Culture and Languages

has expressed surprise over the refusal of Dr. Agnishekhar to accept Best Book Award, which was announced by the Academy in April 2011. In a communique dated 29 January 2012, the Academy has said, "Incidentally, soon after the Academy invited book entries for the prestigious Best Book award competition, Dr. Agnishekhar himself filed an application for consideration in Hindi language for his book 'Jawahar Tunnel'. And when after following due process and scrutiny by three independent experts, the Academy announced the award and he was conferred upon the honour, Dr. Shekhar very proudly appeared on Doordarshan and expressed happiness on having been conferred upon the prestigious award."

Reacting to the news of Dr. Shekhar's refusal, the official spokesperson of the Academy termed it as unfortunate and said that this should not have happened. He also added that if Dr. Shekhar had to refuse this purely literary award, which was announced a year back, he should not have competed for the prize in the first place.

Source : Directorate of Information J&K,
dirinformation17@gmail.com



Betab in Jnanpith Committee :

The Bhartiya Jnanpith Language Advisory Committee for Kashmiri language has been reconstituted with the induction of noted writer Brij Nath Betab as its member. This was stated in a handout issued in Jammu on February 17, 2012. While Dr. S.K.Raina has been retained as a member, Dr. Majid has been elevated to head the Committee as its convener.

The Jnanpith Award instituted in early 60's has acquired the status of the highest literary award of India.



Vimal Wakhlu Elevated :

Vimal Wakhlu has taken over as Chairman and Managing Director of Telecommunications Consultants India Ltd. (TCIL), New Delhi on 16 December 2011. Prior to his elevation, he was Director (Technical) in the same organisation. Mr. Wakhloo started his career with NHPC in 1977 and continued to work with VSNL, DOT and BSNL. He was Director, Satellite Maintenance, Western Region and General Manager of BSNL Mobile Services for Maharashtra Circle between 2000 and 2006 and is well known in the Mumbai Biradari. Mr. Wakhloo has done his BE from REC Srinagar and MBA from IGNOU. He is also a Certified Management Professional from Project Management Institute, Pennsylvania.



Milchar & KPA Mumbai congratulates Mr. Wakhlu on his promotion.

Input: vivek khazanchi
vivekkhazanchi@gmail.com



Vikram Khazanchi is head of Maruti Suzuki Manesar Plant :

India's largest carmaker Maruti Suzuki has selected Vikram Khazanchi to head the 5-lakh capacity twin plants at Manesar, which rolls out high-margin cars like Swift, A-Star and Dzire Sedan. New appointment has been made four months after Maruti Suzuki paid off union leaders to end a crippling strike that severely dented production and crimped profits.



Mr. Khazanchi lives at Gurgaon, Haryana. Milchar & KPA Mumbai congratulates him for his new assignment.

Input: Sunil Mattoo
sunilmattoo325@hotmail.com



Beggars at Bandra are not KPs :

Reports emanating from various quarters that some Kashmiris posing as Kashmiri migrants are begging and asking for monetary help at Bandra east near railway station, have been looked into by the KPA Mumbai. It has been revealed that the people staying in tents pitched along the water pipe line opposite Bandra Terminus and calling themselves Kashmiri migrants are in fact Muslim farmers and orchard owners who are driven here due to extreme temprature, heavy snowfall and lack of essential supplies in J&K. Sources reveal that this is not unusual for such people to move to Delhi, Mumbai and other hotter places during the winter months every year to earn their livelihood. According to reports, about 400 people are putting up in tents near Bandra terminus presently.



Puja at Sharda Sadan :

The jinx that has time and again stayed the construction of our prestigious project Sharda Sadan due to inevitable circumstances was overcome on February 24, 2012, when a puja was performed by Kashmiri Pandits' Association President



Shri Rajen Kaul and mentor of the project Shri Makhan Lal Mattoo, along with 30-odd biradari members to commemorate the fresh commencement of work. Reverend Prabhujji Sura Dassa was gracious to bless



the Project and laid the first brick, thus making a fresh beginning. Presence of Prabhujji brought a new sense of optimism at the event held at Kharghar, Navi Mumbai. This phase of work includes complete brickwork and building the compound wall. The re-commencement of work has been possible because of the perseverance and hard work by KPA President Shri Rajen Kaul, who has been leading by example, just like Shri Mattoo did during the first phase of work.

*Input : Chand Bhat
bhatchand@gmail.com*

S.P.Kachru, General Secretary, KPA adds: Our ongoing initiatives are directed towards concluding the Brickwork by June 2012 and hopefully the completion of Project by March 2013, subject to sustained flow of financial support from within the community as much as outside. While we await receiving biradari members' spirited donations with greater passion, they may look forward to receiving from us, regular updates on the outcome hence progress of same.



KPA's Life-time Contribution Award for M.L.Mattoo :

This year's Life-time Contribution Award of Kashmiri Pandits' Association, Mumbai was conferred upon Shri M.L.Mattoo (Ex. President KPA and Chairman, Sharda Sadan

Project) in a glittering function held at Rang Sharda, Bandra on 9 March 2012, where Anup Jalota Nite for raising funds for Sharada sadan was also held. The Award was given away by the President KPA Shri Rajen Kaul in presence of the members of the BOT amid thunderous applause by the audience. The Citation accompanying the



Award read: *'There is something so endearing about his enthusiasm and passion for Sharda Sadan that it would charm even his critics. He who radiates positivism, is perennially so cheerful and talkative that it is impossible not to love him. Embodying ethics, integrity and true caring, it is this exuberance that people find infectious. All this and more are credited to Shri Makhan Lal Mattoo, the proud recipient of Life-time Contribution Award of Kashmiri Pandits' Association, Mumbai (KPA) for the year 2010-2011.*

A man whose legacy extends as far his legend and is a patriarchal source of guiding values, evokes memories of an entire generation of Kashmiri Pandits, who set foot in Mumbai almost 50 years back. Retired as a senior management professional, Mattoo Sahab also served as President of KPA.

For sheer enormity of his unwavering commitment - be it delivering aid in migrant camps in Jammu, seeking Governmental grants in Delhi or laying the foundation of Sharda Sadan in Kharghar - KPA Mumbai feels duly privileged to honour Shri Makhan Lal Mattoo for exemplary dedication that shall continue to influence generations to

come.'



Swami Lakshmanjoo Jayanti celebrations in Mumbai :

According to a communique released by the Ishwar Ashram Trust, Mumbai Kendra, the yearly celebration of Janam Divas Jayanti of Swami Lakshmanjoo, the great Shaivite Master will be held at Lions and Lioness Club, Sector 10, Plot No. 12, Opposite D-Mart, Kopar Khairne, Navi Mumbai on 18th April 2012. Devotees are requested to contact T.K.Raina on 9869000144 and Rakesh Shah on 022-27578147 for further details.



Ishwar Ashram Trust, Mumbai Kendra, the yearly celebration of Janam Divas Jayanti of Swami Lakshmanjoo, the great Shaivite Master will be held

at Lions and Lioness Club, Sector 10, Plot No. 12, Opposite D-Mart, Kopar Khairne, Navi Mumbai on 18th April 2012. Devotees are requested to contact T.K.Raina on 9869000144 and Rakesh Shah on 022-27578147 for further details.



Nuptials :

❖ **Amit**, Son of Smt. Vidya and Shri Hira Lal Koul of Mulund, Mumbai got married to **Abha**, Daughter of Dr. Geetanjali & Dr. Rakesh Kaul of New Delhi on 3rd December 2011. Abha is the granddaughter of Shri T.N.Dhar 'Kundan', Consulting Editor of Milchar.

❖ **Anirudh**, Son of Smt. Nalini and Shri Samir Jalali of BPCL Colony, Chembur, Mumbai got married to **Deepti**, Daughter of Smt. Neena and Shri Vijay Chandnani of Colaba, Mumbai on 27 January 2012.

❖ **Monica**, Daughter of Smt Veena and Late J.L.Raina and Niece of Shri T.K.Raina of Kopar Khairne, Navi Mumbai got married to **Sandesh**, Son of Mrs. Kalawati and Mr J.B.Kotian on 2nd February 2012 at Navi Mumbai.

❖ **Sukirti**, Daughter of Mrs. Veena and Mr. S.N.Kaw of Goregaon, Mumbai got married to **Ankit**, Son of Mrs. Kamini and Mr. Anoop Dhar on 7th March 2012 at Jammu .



Milchar wishes them all a Very Happy Married Life.

Yegneopavit :

* Yagneopavit Ceremony of **Vikram**, Grandson of Mrs. Mohanrani Raina and Son of Smt. Veena and Late Shri J.L.Raina of Kopar Khairne, Navi Mumbai was performed on 30th January 2012 at Navi Mumbai.

* Yagnopavit Ceremony of **Sunny**, Son of Mrs. Veena and Mr. S.N.Kaw of Goregaon, Mumbai was performed on 5th March 2012 at Jammu.

**New Arrivals :**

* Granddaughter was born to Mr. & Mrs. M.K.Kachroo of Chembur (Daughter to Mr Sushil & Mrs. Toshima Dhar) on 5th September 2011 at California.

* Grandson was born to Mrs. Saroj Sathu of Andheri (Son to Mr. Amit and Mrs. Tirivata) on 2nd January 2012 at Chandigarh.

Input : Neena Kher

neena1000068@icicirupartner.com

गज़ल ... मोती लाल मसरूफ

नेह गटि वतु पेंद्य सारान ओस ।
कस ताम यिनसुय प्रारान ओस ॥
यनु प्यटु ह्यनु आव परद्यन मंज ।
तनु वति वति अथु दारान ओस ॥
सँदरस मे ति वुछ आब मंदन ।
आबस मंज थँन्य छारान ओस ॥
कँड्य थरि छोवुन पान पनुन ।
द्वछि द्वछि वुछ ओश हारान ओस ॥
बँल्य छी पानो ब्रॉत्य गछान ।
कांह नाव काँसी प्रारान ओस ॥
कथि कथि मे ति कोर तस वनुनाह ।
कथि कथि सु ति कँड्य चारान ओस ॥
वँन्य दिथ पय नो कुनि लोबुमस ।
'मसरूफ' कस कुस छारान ओस ॥

मेरा कश्मीर
आधुनिक स्थानों के प्राचीन नाम

ख्रिव	..	खादुरी
वुलर	..	होलर
श्रीनगर	..	प्रवर पुरा
दिवसर	..	देवसरसा
जैनपोर	..	जैनापुरी
नागाम	..	नाग्रमा
अरिगोम	..	हादीग्रमा
कानिसपुर	..	कनिश्कपुरा
विजिब्रोर	..	विज्येश्वरा
लार	..	लहारा
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गुस	..	घौसा
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खुयहोम	..	खुयाश्रमा



Compiled : M.K.Raina

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Suresh Raina, Worli	5000	M.K. Raina	501
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Surej K. Kaul	5000	Krishna Munshi, Vasai (W)	500
Ajit Raina	5000	Aswani Bhat, CBD Belapur	500
Ajay Dhar	2501	S.K.Razdan, Vileparle	500
Vishal Sher	2500	Navin Kaul, Santacruz	500
Annapurna Tickoo	2500	Rahul Miskeen	500
R.R.Dhar	2100	Shivaji Bhosle, Pune	200
Ramesh Kachru	2000	Makhalal Kaul	111
Pradiman K. Miskeen	2000	Bhmika	100
Ashish Raina (9819879730)	1500	J.L.Nagri	100
Dr. Krishna Mehra	1100		
Ramesh Kachroo, Kandivali	1100	Total:	282876
Sanjay & Jyoti Chodhary, Powai	1100		

**काँशुर परुन छुनु मुश्किल, दफ कल गछि आसुन्य ।
त्वहि छा ?**

Poets & Poetesses - Ravinder Ravi

Aranimal – The Muse of Kashmiri Watsun

Like we solicit and adore the gospel of our great Shivyogini Laleshwari in the form of *Wakhs*, similarly our noble Palhalan Poetess Aranimal bestowed Kashmiri Poetry with *Watsans* derived from Watsan meaning speech, utterance or promise. Even though we know that Laleshwari had already in 13th century given us an idiomatic expression of '*Wakh ta Watsun*' but this poetic genre took roots and got enriched during Aranimal's period. Habba Khotun too has written *watsuns* and other poets followed suit. Aranimal gave *Watsans* a new tone and tenor, making them a voice of unheard and unsung. *Watsun* is not couched by tough metrical binding and enjoys complete freedom in comparison with Ghazal. Almost every Kashmiri Poet has attempted this kind of poetry, which has both the ingredients of love lore and pangs of separation. This blend of lyrics is omnipresent in several forms of poetry. Mehjoor and Rosul Mir too have created *Watsans* and mystic poets like Rehman Dar, Samad Mir and Ahad Zargar have also contributed in this genre. Unlike Laleshwari or Habba Khotun, Aranimal was neither a spiritual power nor a queen but simply a virtuous domestic lady who did not live long. During her short span of life whatever she uttered became a voice of voiceless millions. Generations on, her voice reverberates even today in every nook and corner of the civil society.

Aranimal was born in a large village Palhalan near Patan in 1738. The village was prosperous having four mohallas inhabited by people belonging to different walks of life including singers and

dancers. There were beautiful springs in the village surrounded by trees. In a peaceful and congenial atmosphere in the neighbourhood, Arni opened her eyes seeing open and vast skies, listening to chirping of birds and tuning to religious hymns at her home. The highlands and plateaus nearby and cold winds blowing from Gulmarg would serve as a solace so that she could heave a sigh of relief. Her ancestral home was a source of inspiration for her, from where she started a voyage to uncover this materialistic world full of greed, selfishness, arrogance, intolerance and violence. Belonging to a very respectable Pandit family of Palhalan she was a gifted child with sharp memory. She had developed a creative acumen at a tender age when she would feel and enjoy nature's bounties. A committed girl, whatever she did, she did in a dedicated manner and this dedication proved a bedrock for her throughout her life. As they say 'Man proposes and God disposes' destiny had something different for her. She was married in her childhood to Munshi Bhawani Dass Kachru of Rainawari, Srinagar. A celebrated Persian Scholar, Bhawani Dass was an accomplished Persian Poet with 'Nikku' as his pen name. He had carved out a niche for himself in the domain of Pathan Rulers who appreciated his worth. Afghan officials would reward him suitably for his great contribution in Persian Language and Literature. The creator of Bahr-i-Tavil, Bhawani Dass Kachru was also a hyper sensitive person with great abilities.



Arni loved her husband immensely and would follow his foot steps so much so that she had completely dedicated herself to Bhawani. A sophisticated, sensitive and competent woman, she never ever annoyed her husband thus giving a proof of being a Pativrata. Her Nari Dharam had been a glaring symbol and a shining example of great Kashmiri Women Culture which could still inspire the present women of Vitasta in exile.

It is said that Bhawani Dass Kachru hardly spared any time to be with his wife because of his tight schedule. Bhawani's busy life resulted in a huge gap between him and his wife. This unknown gap started getting widened day by day and ultimately Bhawani Dass deserted her for reasons not known. Tormented, broken, shaken and wounded young Arni was further shattered when she couldn't find any confidant around with whom she could have shared her pain. As a matter of fact Arni loved her husband from the core of her heart. She was in deep love with her husband despite his stubbornness not to look after Arni. Never giving up, a loving and caring Arni had profound faith in the Almighty that one day her incorrigible husband would change and there would definitely be reunion. Lamenting and yelling still sanguine to reunite with her beloved she hoped against hope. Asking for her true love she went on talking to mountains, valleys, rivers, pastures, cascades, trees and breeze without a pause. Leaving no stone unturned to lure her beloved back into her fold, all her attempts did not yield any result. Munshi Bhawani Dass completely disowned and discarded her leaving her in lurch. This physical pain and mental torture at the hands of her husband made her recluse. She gave vent to her feelings through watsuns. Her Lyrics present a tragic

story of life not a bed of roses but full of struggle at every point of time. Not only her name but her lyrics are synonymous even now in our Kashmiri Samaj. It was her patience, devotion and sincerity that made her so towering amongst love lyricists of Kashmiri Poetry. Her unique idiom and narration invented a distinct style and prosody still prevalent. These *Watsans* are purely earthy and are devoid of any mystic or spiritual colour. The contemporary relevance of these love lyrics is perennial, nevertheless these are rooted to one's heart. She sang in praise of Palhalan, her *Maluen*, that gave her some shelter to live for rest of her life. Love remained central to her life and the penchant and yearning for true love continued to lead her to find some one close to her heart. The characteristics of her *Watsuns* is their sensuousness. The rhyme and rhythm of these lyrics is simply enchanting. All her outpouring is actually dyed in Arni Rang and her famous *Watsun* 'Arni rang gom shraavan heeyai' still echoes from every direction. She says "I was in full bloom during Shraavan but turned pale after waiting for my beloved to come." Her wait never ends, at the same time she never gives up. "My adversaries taunt me because my beloved doesn't speak with me. If he comes, my enemies will virtually shut up." She laments, "There is no fun in enjoying the flowers in my father's house unless my beloved is there." Optimism keeps her hopes alive and she craves for light to dispel darkness for ever. Arni surrenders before her sweetheart. And maintains "I will sacrifice for you, oh my love of childhood but come for a while." Again she weaves garlands for her beloved so that she could rejoice and find herself in love lorn youth again. Saddened and disturbed she wonders where he has gone all of a sudden

when he was with her throughout the night and he fled away when the sun rose.

The intensity of her true and sacred love is unimaginable. Arnimal is indeed a gem and a shining star and a great muse in Kashmiri Lyricism who immortalized the Watsan form by her creative sublime.

Arnimal is not just a muse of poetry, she is also an inspiration for generations to come who want to become harbingers of true love.



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With a Pinch of Salt - P.K.Kaul

Lok Paul : The Battle of Goddesses



Lady Parluma, dear to all,
has been heavy with a baby-Paul,
For the last forty years now,
she has not been able to deliver at all,
Because goddess Korupta, out of fear,
does not wish Paul to be born,
She, the Korupta, has many devotees
among people who rule us all.
Goddess Onishta has but few
devotees among ruling classes,
She is dear to common man,
hoi polloi and general masses,
Rulers may swear by Onishta,
but secretly are devoted to Korupta,
They hate Paul; "We wish him well",
outwardly say these bosses.
"What is power without pelf,
what is politics sans lots of wealth"
"It is a noose around our necks,
it is in no way good for our health".
They invent ruses, make excuses,
blacken faces, institute cases,
against all who want Paul,
they take them on, openly or in stealth.
Said a Korupta's Sib, "Paul cannot help
educate a child",
I in sarcasm said, "It cannot save a tiger
in the wild",
"It cannot cure constipation",
"it cannot increase power generation".

"It can, though, weed out
the crooked zealot",
"who said in all scams
we lost but a naught".
The battle is raging betwixt
Korupta the bully and Onishta the meek.
Says Korupta,
"Let Paul have no teeth to bite,
and no eyes to seek",
"It shall have teeth to tear,
eyes to stare and hands to hold fast",
Said Onishta, "I shall go for a robust Paul,
or not at all if it is weak".
There is a lot of noise and lot of dust,
most in power are just a disgust.
Cannot we fight to the finish,
has the steel in our resolve gone to rust.
I guess somebody,
living in a Real gun city,
shall have to help deliver Paul,
In place of a gun
he may carry 'un shun'
and in time reduce enemy to dust .

*['Lok pal cannot help educate a child' was said
by Kapil Sibal, the HRD minister on 11/4/2011.
It was his statement also that the exchequer lost
nothing through 2G Scam or something akin to
that.*



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काव्य - त्रिलोकी नाथ धर 'कुन्दन'
कुछ भी नहीं



मैंने कहा कुछ भी नहीं, तुमने सुना कुछ भी नहीं।
उसने कहा क्या चाहिये, मैंने कहा कुछ भी नहीं।

बनके मनुष्य आया यहां, लेकिन मिला कुछ भी नहीं।
दिल खोलके दे तो दिया, वापस लिया कुछ भी नहीं।

मेहनत तो की मैंने बहुत, हासिल हुआ कुछ भी नहीं।
बोया, उगा, सींचा मगर, फिर भी खिला कुछ भी नहीं।

किस बात का वह शोर था ? देखा सुना कुछ भी नहीं।
कितने ही दोषी हैं यहां, उनको सज़ा कुछ भी नहीं।

जिस पर तुम्हें रोना पड़े, इतना बुरा कुछ भी नहीं।
पर्दे के पीछे क्या छिपा, मुझको पता कुछ भी नहीं।

जो कुछ है बस यह आग है, पानी, हवा कुछ भी नहीं।
दिल की जलन, मन की तड़प, इसकी दवा कुछ भी नहीं।

इनसे प्रणय उनसे घृणा, करते भी क्या कुछ भी नहीं।
जो कुछ था वह था रात भर, जो दिन खिला कुछ भी नहीं।

पत्थर हुये हैं दिल सभी, करुणा दया कुछ भी नहीं।
सब कुछ मेरे है ज्ञान में, मुझसे छिपा कुछ भी नहीं।

जो वह कहें सब ठीक है, मेरा कहा कुछ भी नहीं।
सम्बंध नहीं हैं स्वार्थ हैं, दिल से जुड़ा कुछ भी नहीं।

'कुन्दन' यहां सब कुछ वही, उसके सिवा कुछ भी नहीं।



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Home Land for KPs - Brij Nath Betab
Youth 4 Panun Kashmir

Kashmiri Pandits, as a community are proud of their younger generation. I for one, right from the beginning, have been a believer in the capacities and capabilities of our younger generation. Unfortunately though there remain some grey areas that are a cause for worry. With this background of disillusionment it was my earnest desire that we listen to them and find out what they have to say and why they are doing what they are doing. It was more imperative as every second person in the community was feeling a sense of loss with regard to the future of the younger generation of Kashmiri boys and girls and about their disconnect with their glorious cultural, historical and traditional base and geographical environs.

I was lucky to have an opportunity to discuss the matter with a towering social activist and Panun Kashmir leader Sh. Kamal Hak. It was some time in August last year and I was sort of relieved when he informed me that Panun Kashmir organization is already trying to arrange one such event at Pune, in Maharashtra by the fall of winter.

The conference was held on 7th and 8th of January 2012. The organizers deserve the community's appreciation and I congratulate them for their zeal and the successful conduct of this first ever global youth initiative.

We have lost our home and the homeland and we know what it means. Living like refugees in one's own country is the worst kind of humiliation for a human being. It is shame for the entire Humanity. For us, the Kashmiri Pandits, this

humiliation is inflicted besides the pain that the vote bank policies of the political powers are pushing us to the fringes of extinction. We have spent last 22 years in miserable circumstances of sub-human conditions, living in unhygienic setting, where three generations, the Son/daughter, the father/mother and the grandfather/grandmother, are forced to sacrifice their normal doings of human life.

The little bit of sustenance that we have been able to meet during the most unfavorable 22 years of forced exile in early nineties has come from our historical and cultural moorings. These traditions are so strong that like a dried river their moist shall survive us for some more time to come. And till then the struggle may continue.

As the struggle to acclaim the lost paradise enters a new phase in the New Year, new approaches are required to introspect and to chart out the future course of action. It was perhaps this realization that Panun Kashmir, headed by ever aficionado leader, and prominent Hindi poet Dr. Agnishekhar along with his teammates like Kamal Hak, Rohit Bhat, Vir ji, Vithal ji and 'Matr Shakti' stalwarts like award winning novelist Khema Kaul, Shailja Ambardar, Neeru Kaul, and their other team members huddled together and came out with the idea of organizing a Youth Conference at Pune.

Pune is in Maharashtra, with a sizeable population of Kashmiri Pandits and it was



here in early nineties that our young boys and girls could get a place to step into the world of education. It is this tradition of education that has made our younger generation to stand on its feet post 1990. And without mincing words, I proudly accept that we owe it to the Maratha Lion, Sh. Bala Saheb Thakre and his dedicated Marathi followers, that today our younger generation is settled in life. Thus Pune was the appropriate place for such an interaction for the youth of our community.

Circumstances at office forced me to miss the train to Pune, despite my earnest desire to be there and listen to the youth of my displaced community. The gap however was filled by the direct and live webcast of the conference. Thank heavens for this small (or big) mercy.

Listening very appositely and with full attention, I have realized that there is ultimately some ray of light at the other end of this long dark tunnel of our miserable and inflicted exiled life. The ray of hope has emerged from the thinking that the new generation is trying to evolve. The expression of the inner feelings of the youth of my community at this conference stands testimony to my belief.

Speaker after speaker had something to share something to ask and something to offer. And it came to the fore that every single person young and old, is craving to return to the roots.

The fact that our youth speak their heart out in an honest and truthful manner is something that we must cherish with a pinch of Salt. The youth have their own problems and their challenges to confront. Being suddenly exposed to alien environs, they seem to be on the cross roads, as Neeru Kaul rightly put it. They do not have a clear vision and understanding of their roots. Most of them are born post-

migration. Most (In fact all) of them are well settled in life. They are well educated. They are well settled in their jobs. They have a good salary. They have achieved name and fame in their early life. What else do they need?

After all, these are the basic and the ultimate desires and achievements for any normal human being. But when these questions are confronted in their right perspective, then we realize that this is neither the aim nor the purpose of life. Our aim must be to connect to the incredible past, says Susheel Pandit, a young entrepreneur settled in Delhi. We must not measure success in terms of money, he points out with conviction. If our ancestors had not preserved and propagated our unique ethos, even at the cost of their life, today we would have not been feeling proud of our more than one thousand year old written literature and five thousand year old civilization with recorded history of as many years. Kashmiri Pandits, after all, are not a conglomerate of humans; we are a continuous civilization that through Shavite traditions connects us to the Harappa civilization, as rightly put forth by Dr. Chandraprakash Dwivedi of Chanakya fame.

We, the Kashmiri Pandits have a Sanskriti, a tradition, of our own; we have our own unique way of day to day life as enshrined in Laugakshi Grhya sutra and the Nilmata Purana. And it was to dismantle this identity of ours and the peculiar way of life that we were thrown out of Kashmir, the land of our ancestors. And it is this identity, this unique code of gene to which our youth has to connect to.

Now the question is how they can connect. The answer perhaps came from the fire brand speaker Shailja Ambardar. The community as a whole has to do it. The

parents have to do it. And it is the failure of the parents and the community as a whole, that our boys and girls are attracted to other communities and their rituals and traditions.

The community needs to introspect, says Shailja. Why are we not accepting the facts of life as they exist today? Loading her argument with examples, she asks, 'If a boy or a girl is well settled in life, why are we trying to dig into his Past'. If a boy or a girl is earning good salary, is doing a respectable job, why are we trying to belittle him/her by making enquiries about his middle school, his primary school, the profession of his great grandfather etc. Sarcastically she called it the "Kalavali D' syndrome. Amar Malmohi, the noted writer agrees and blames the community for derogatory treatment that was meted out to the wise in the community that led to some degeneration. Quoting from historical events, he denounced those who termed Bache Battas (Well read Pandits) into Bechi Battas (Begging Pandits). We are responsible for many of our present day evils in the society. And unless we mend ourselves, we should not blame the younger generation, he argues and argues well.

The younger generation is though not exonerated. They have their share of follies as well. They do not realize and if they realize, they sometimes tend to behave like ostriches and ignore the pain and agony that their parents suffered while providing them the best possible in life with emphasis on the best possible education at least. If they are well settled in life today, it is because their parents sacrificed their own comfort and interests.

Many well earning girls/boys today have forgotten that their father/ mother must have spent nights and days without

proper food while sending them money for school/college fees and tuitions. The parent must have forgone his comfort for the comfort and bright future of his daughter/son. Today the first thing some of these youngsters do after they are settled in life is that they forget their parents. Some even revolt at times. It is shameful and disgusting to know that some youngsters tend to disassociate with their parent's agony and pain. A few may not be doing so but the general tendency is such. Many even do not follow their traditions in the name of misconceived modernism. For an example, let us say that many young boys and girls insist on celebrating their birth days according to English calendar, despite parents insisting on following the tradition of lunar colander. Many children force the parents to celebrate both, though comparatively acceptable.

Kashmiri language is another tragedy. We are perhaps the only race that hates its mother tongue. We have perceived that we must not learn Kashmiri language as it does not give us a livelihood. My apprehension, other than many other things, is that when it comes to the final decision about return to Kashmir, those who cannot speak or read and write Kashmiri, may not be granted ownership. My apprehension is that knowing the local language will be criteria to grant the ownership of land and property in Kashmir. We know that those of the girls who marry outside the community already lose their 'state subject' rights. The state laws are such.

The youth in Kashmiri Pandit community have attracted a "Unique disease" they do not produce children. Kashmiri Vahini leader Smt. Kshema Kaul and others have been shouting from roof tops, propagating a three child norm, but our younger generation is not listening.

They perhaps do not realize how miserable they shall be in their later stages of life, when they will have no children and grand children. I fail to understand why they are averse to gracefully continue their race? A particular standard in life is acceptable, but we must also believe in God. After all He is the 'Palanhar.' I am convinced that we would have not been forced out, if we had the population figures on our side.

Politically, the elders have not created an atmosphere of oneness that would have been conducive to the younger generation. Our differences and divisions have confused our younger generation and created confusions in their minds about the worthiness/ futility of the struggle. Some members of our community argue that our divisions have landed us nowhere and some even question the need to continue the struggle in this fashion.

Politically the question arises why we want to return to Kashmir that has been converted into a hell. What is so great about Kashmir? If someone is well settled outside Kashmir or even outside India, why shall he/she bother for Kashmir, a place where he/she cannot live with peace and dignity and perhaps not earn as much.

The question is pertinent. And it needs a satisfactory and relevant answer. The relevant answer is that we must protect Dharma. And for Kashmiri Pandits this Dharma means the truth. The aim of our life is to protect this truth. And the truth is that we are the original inhabitants of this land of Kashyap. We are Kashyap Rishi's progeny. How come someone can dislodge and throw us out from our ancestral land, particularly those whom we have accommodated, owned and assimilated with. And we do not say that they shall be thrown out. Our simple demand is that we must live in that Kashmir which is our own

Kashmir, Panun Kashmir, Where we do not have the threat of persecution and where our honor and dignity would be safe. The question also is do we have the right to own our land our ancestral land. Does any law of any land deny this right to its citizens?

This argument may sound superficial. And if so, then let us see on the practical level. The practical model classifies me as a Kashmiri Pandit, a Batta. Now what does this mean? Why am I called a Kashmiri Pandit or a Batta? The answer is that I hail from that piece of Land that is called Kashmir, so I am a Kashmiri. I am a Pandit, because I come from the race of learned ones. Our ancestors were renowned saints, thinkers, logicians, exponents of religious and spiritual thought. Their contribution to Vedas, Puranas, Samhitas, logic, aesthetics, math, astrology, astronomy, poetics, dramatics, grammar, philosophy and history is so immense that if it is separated from the rest of it, the rest will not be there. Do we allow all this to go waste?

There is need to preserve all this like a time capsule, in the words of Susheel Pandit. It is through this treasure of knowledge and heritage that we need to connect to our roots. And it is through this inheritance that we can and we must connect to our roots and fight the rivals to put it in the words of Rashneek Kher of Roots in Kashmir. And fight we must. The land of our ancestors is calling us. We must not make our elders feel ashamed; must not let Panun Kashmir and Dr. Agnishekhar down. He is fighting for us. We must support him. Let us shun our egos and join hands, success shall be at our door steps. The generation x need to realize this.

It was perhaps in this context that Dr. Agnishekhar in his immaculate style emphasized that India is the extension of the Kashmir in terms of its civilization

context. He 'out rightly rejected the false propaganda regarding the exclusion of Kashmir from the ethos of Indian civilization'.

The young Kashmiri boys/girls need to shoulder this responsibility to carry the struggle further till the mission is accomplished, the goal is achieved. Otherwise I may be a multi billionaire; I may cease to be a proud Kashmiri Pandit. The younger generation needs to be historically aware of the causes and consequences of our exile, the point explained and elaborated upon by Sanjay Raina, Secretary Political Affairs Committee.

In this background, the declaration adopted at the Y4Pk conference at Pune is our pledge to fight for our return to the roots. Because for us the question is do we remain connected to our ancestors and their achievements or not? And this is what the 'Pune declaration' emphasis upon all of us. "Don't be complacent with your identity, you might be writing the last page of History."

Although the presence of Mata Sarla Taploo was a boon, yet for the organizers, the matter of satisfaction was that Rakesh Kaul President Kashmiri Samiti, Delhi attended the conference to express his support for the cause and Sunil Shakhdar extended his support through a letter. Sri Sri Ravi Shankar ji's words of wisdom were consoling too. The songs, the poetry, the films were all superb.

Needless to say that the global community of Kashmiri Pandits presented itself through webcast to show their solidarity with the cause. Their webcam attendance proved a morale booster. Thank you all. And thank you Kamal Hak for your brilliant stage management and comparing. I love you.

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काव्य - विभासा रैणा युवा शक्ति



आज के समय पर दृष्टि डालें
युवा शक्ति का अपना महत्व
बनता रहता है।
हाय! आज का युवक
एक चिन्तक भी
जो स्वयं निर्णय लेता है
कौन सा विषय पढ़ना है
कौन सी सट्रीम बारहवीं के बाद
पकडनी है।



स्वयं सक्षम बनी हुई है
छात्रायें खेलती कूदती
एवरेस्ट पर भी चढ़ती हैं
स्वर्ण पदक भी लेतीं
देश का नाम रोशन करती हैं
अभिनय करतीं
नृत्य करतीं
योग व्यायाम भी करती हैं
बेटे से कम बेटी नहीं
यही आज की कविता है।



(विभासा नवीं कक्षा की छात्रा है)

Literature & Litterateurs

Padma Shri Moti Lal Kemmu



he country's fourth highest civilian award, Padma Shri, has been conferred upon Moti Lal Kemmu, one of the front ranking contemporary playwrights/artists from Kashmir. By reorganizing Bhand artists into regular groups, Kemmu has steadfastly worked towards reviving and preserving the dying folk theatre of Kashmir. Founder of many theater groups such as Abhinava Bharati, Kashmir Bhagat Theatre, Shahwali Lika Rang, Luka Theatre Bombay, National Bhand Theatre, Kemmu has to his credit over two dozen plays including Nagar Udas, Teen Asangat Aikanki (1968), Lal Drayas Lol Re (1972), Trunov (1970), Tshai (1973), Natak Truche (1980), Tota Tol Aina (1985). Several of his plays have been translated and produced in Hindi.

Kemmu was born on 24 June, 1933 in Srinagar. He graduated from Jammu & Kashmir University in 1953. He received specialized training in Drama and theatre from Prof. C.C. Mehta at Baroda University from 1961 to 1964 under a Govt. of India scholarship. Later he served in different capacities, in the cultural establishment of government of Jammu and Kashmir from 1964 to 1991, during which period he also wrote, acted and directed plays in Kashmiri. He has also been writing well researched articles on folk theatre, music, dance and culture of Kashmir in Kashmiri, Urdu, Hindi and English, which have been published in prestigious journals. Sidharth Kak's documentary film 'The Bhands of Kashmir' was produced under Kemmu's expert



guidance. "Padma Shri has come late... but this is indeed a recognition of my lifetime struggle to keep the tradition of theater and theatrical activities alive in Kashmir," Kemmu said in an interview. "There was no tradition of theatre in Kashmir except folk theatre, which was at

a dying stage. Therefore I had to write my plays, guide other amateur theater activists, revive the dying folk theatre form with modern sensibility," he said. Kemmu comes from a state where militancy and terrorism have wreaked havoc, systematically attempting to destroy art and artists. "Turmoil always destroys the social structure of a society," he said. "People have got killed, suffered, migrated yet survived. It seemsthat after every turmoil, one has to start from zero again. I am perhaps the only playwright who has written three stage plays and several radio plays on the background of this turmoil," he said.

Kemmu's artistic journey began in 1961 when he started studying dramatics at MS University, Baroda, about 10 years after graduating from J&K University. Recognition soon followed. In 1960, he received the best actor award from the state academy. In 1966, he was honored for his Hindi play Teen Asangat Akenki. In 1982, came the Sahitya Academy award (Delhi) for the play Natak Truch. Since 1966, Kemmu has received numerous awards and accolades. The prestigious Sangeet Natak Academy award was conferred on him in 1997 for his contribution to the traditional Kashmiri theater. "Theatre keeps the memories alive

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हमारे पर्व - डॉ. चमन लाल रैणा होराष्टमी महात्म्य

आज होराष्टमी की शुभ वेला है। पता नहीं ... कितने सहस्र वर्ष बीत गए होंगे जब से हारी पर्वत की सुरम्य शिलारूपिणी आद्याशक्ति शारिका की उपासना 'मातृका-पूजन-रहस्य' से प्रारम्भ हुई। होराष्टमी को कश्मीरी भाषा में 'हुर्य-ऑठम' कहते हैं। होरा का सम्बंध ज्योतिष शास्त्र से भी है। यह एक वेला एक घण्टे की होती है। यहाँ से यह शब्द पश्चिम देशों में भी चला गया तो होरा को 'HOUR' से जाना गया। अढ़ाई घड़ियों का यह समय शिवरात्री के प्रदोष से पाँच दिन पहले आता है। वास्तव में शिवरात्री की पूजा कश्मीर की आगम पद्धति से पाँच रात्रियों में की जाती है। होरा से प्रदोष का समय शिव-शक्ति के अलौकिक आनन्द नृत्य की शुभ वेला है। इन दिनों कालरात्रि, तालरात्रि, राज्ञरात्रि, शिवरात्रि एवं इनका सकल रूप वटुक भैरव की पूजा में सन्निहित है। महर्षि अरविन्द इसे भागवत् मुहुर्त्त कहते हैं। जिसका वर्णन उनकी अनुपम कृति सावित्री के 'ADORATION OF THE DIVINE MOTHER' में वर्णित है। देखा जाये तो इसमें चक्रेश्वर-श्रीचक्र-प्रिय-बिन्दु का ही वर्णन है। कोई इसे पराशक्ति, ज्ञानशक्ति, इच्छाशक्ति, क्रियाशक्ति कहता है तो कोई चितिशक्ति, परन्तु हमारे पूर्वज लौगाक्षि ऋषि से लेकर शैव त्रिकाचार्यों ने इसे मातृका के रूप में ही समझ लिया है। इसी मातृका शक्ति के पूजने से श्री रूपाभवानी, साहिब कौल ने क्रमशः रहस्योपदेश और देवीनाम विलास ग्रंथों से हमें गौरवान्वित किया। त्रिकाचार्य स्वामीराम ने पंचस्तवी की व्याख्या करते समय श्रीचक्र के

मूलभूत स्वरूप को अपनी व्याख्याओं से अवलोकित किया है।

मातृका पूजन में 'ऐं क्लीं सौः' बीज मंत्र समादृत है। 'ऐं' बीज रूप ध्वनि प्रणव स्वरूप शारदीय 'ओम' का आगम स्वरूप है। ऐं की व्याख्या पंचस्तवी के प्रथम श्लोक में विस्मृत रूप से की गई है।



ऐन्द्रस्येव शारासनस्य दधती मध्ये ललाटं प्रभां -
शौक्लीं कान्ति अनुषण-गौरेव शिरस्या तन्वती सर्वतः।
एषासौ त्रिपुरा हृदि द्युतिरवोष्णांशोः सदाहः स्थिता
छिन्द्यात् नः सहसा पदैस्त्रिभिरघं ज्योतिर्मय-वाङ्मयी ॥
इस श्लोक में चक्रेश्वर के त्रिकूट तीन कूटों के बारे में ऐं-क्लीं-सौः से सम्बोधित किया गया है। इस बीज रूप की उपासना की जाती है। चक्रेश्वर हारी पर्वत के प्राङ्गन जिसे देवी-आंगन के नाम से जाना जाता है वहीं पर शक्ति बीज मंत्रों का उपदेश गुरु अपने शिष्यों को देते रहे हैं। परन्तु अब वस्तुस्थिति वैसी नहीं रही है। मातृकापूजन में इसका पूरा विधान है।

चक्रेश्वर 'ज्योति' और 'वाक्' का योग है। इसे शिवचक्र और शक्तिचक्र के नाम से पूजा-अर्चना की जाती है। इसमें परम्ब्रह्म एवं पराशक्ति का समावेश है। पण्डित कृष्ण जू कार ने शारिका स्तुति में कहा है:

चक्रेश्वरत हाजत रवा साजो गदा पादशाह
वाह वाह च लक्ष्मी स्थापना श्री शारिका देवी नमः।
मातृका पूजन में चक्रेश्वर की पूजा 'भवसुन्दरी' के

रूप में की जाती है।

त्रिवलीवलयोपेतां नाभिनालमृणालिनीम् -

चक्रेश्वर के तीन वलय-तीन रेखायें, इडा, पिङ्गला, सुषुम्ना नाडियाँ कुण्डलिनी शक्ति ही लक्षित कराती है। अ से लेकर ह वर्ण तक विमर्श का प्रकाश के साथ और प्रकाश का विमर्श के साथ एकात्म भाव अथवा एकाकार होता है। यही प्रकाश का कवल्लित होना कहलाता है।

प्रणयांजलि में कहा गया है:

ओम्कार रूपा त्रिपदा त्रयी च त्रिदेव वन्द्या त्रिदिवाधि देवी।

ॐ त्रयस्य भद्रा त्रैकालिकी सङ्कलनाविधात्री ॥

माता चक्रेश्वरी, भव्यचक्रेश्वर रूप तू ही हो! माता शारिके। अष्टादशभुजाधारिणी जगत् अम्बे! मैं प्रणय की अंजलि से तुम्हें अभिवादन करता हूँ। तुम ही रात्रि देवी हो और तुम्हारा निवास वैदिक एवं तांत्रिक रात्रिसूक्त में है। तुम त्रिधामात्रा हो। स्वाहा एवं स्वधा हो। ओ म्कार स्वरूपा हो, त्रयी वार्त्ता हो - जिसे ऋक्, यजुः, साम वेद से जाना जाता है। ब्रह्मा की ब्राह्मी शक्ति-सरस्वती शारदा से प्रेरित हो, विष्णु की वैष्णवी शक्ति सौम्य स्वरूपा लक्ष्मी हो, रुद्र की रौद्री शक्ति महाकाली हो, जिसमें समय के तीनों खण्ड उदय, मध्याह्न और अस्त समहित है, जिसका एक अंश होरा भी है, तुम परापक्रति हो, भू भुवः स्वः की जननी हों तीनों अवस्थाओं की अर्थात् जाग्रत, स्वप्न तथा सुषुप्त की अभिव्यक्ति हो तुम में ही सकल करने की शक्ति भी है और सामर्थ्य भी। तीनों कलनाओं की एक विभूति हो, उसकी भाग्य विधाता हो। अतः विधात्री एवं विभासा हो, इसी क्रम रेखा को भाग्य रेखा भी कहते हैं। होराष्टमी - हुर्य ऑठम हम सब को आनन्द की वेला से पल्लवित कर लें।

त्वांव्यापिनीति सुमनेति कुण्डलीति,

त्वां कामिनीति कमलेति कलावतीति।

त्वां मालिनीति ललितेत्य पराजिताति,

देवि। स्तुवन्ति विजयेति जयेत्युमेति ॥

हे माते! तुम व्यापिनी हो, तुम ही कुण्डलिनी का सौम्य रूप हो, कामिनी भी हो और कमला लक्ष्मी हो, पन्द्रह कलाओं का समन्वित स्वरूप हो। मालिनी की उच्चतम अवस्था हो, ललिता भी तुम्हारा ही नाम है और पराजिता भी तुम ही हो। जय और विजय तुम्हारे कटाक्ष में है। अतः मातेश्वरी शारिके, हमारा अभिनन्दन स्वीकार करो। यंत्र-मंत्र-तंत्र की अधिष्ठात्री देवी हो। स्वर और व्यंजन, अन्तस्थ और ऊष्म संयुक्त अक्षर जिसमें विशेषकर क्ष त्र ज्ञ का स्वरूप तुम में ही समाहित है। संधि और समास तुम्हारे ही रूप है। कश्मीर के प्राचार्यों ने वर्णमाला को देवी रूप में गृहीत कर भिन्न-भिन्न सहस्त्रनामों में गुंथित किया। उनके आर्ष मन की प्रेरणा थी कि उन्होंने अपनी प्रज्ञा द्वारा आगम शास्त्रों की, त्रिक दर्शन की, शक्तिवाद की ऐसी नींव रखी जो अभी भी अपने प्रकाश और विमर्श से हमें प्रेरणा देती रहती है। भवानी सहस्रनाम, शारिका सहस्रनाम, महाराज्ञी सहस्रनाम एवं त्रिपुरसुन्दरी सहस्रनाम उल्लेखनीय हैं। इन्द्राक्षी का पाठ एवं कवच अभी भी हमारे मनमानस को शारिका देवी के प्रति आकर्षित करता है क्योंकि इसमें आगम शास्त्रों का भव्य स्वरूप सूक्ष्म रूप से अभिमंत्रित है। वास्तव में देखा जाये तो कश्मीर की शिवरात्री पद्धति पंचरात्री पद्धति का एक वैश्विक स्वरूप है। हुर्य ऑठम वागुर द्वादशी (बाह) हेरत (शिवरात्री) का एक रूप बीजाक्षर ओम् हीं श्रीं देवीपुत्र वटुकनाथाय नमः है। यह बीजाक्षर शिवशक्ति का एकात्म भव्य स्वरूप है जिसमें बीज अव्यय तथा अक्षर है। वटुक स्वरूप होते हुए भी अजर है। इसमें प्रकृति के तीनों रूप सत्त्व-रजस्-तमस् हीं शक्ति क्लीं कामरूप श्रीं

(आगे पृष्ठ ३५ पर)

*Spirituality & Religion - Sunaina Kaw***Spirituality – The Best Healer**

Today's life is full of stresses and strains. It has become a part and parcel of every body's life, be it an adult or child. These emotional disturbances are rapidly engulfing them towards more grave problems like suicides, rape, theft, murder and so on. In recent years it has not left aside even the pious relation of a father and daughter, mother and son. Previously such disturbed environment was very common in the West but now it has maligned our Indian society as well. Same is true for our Kashmiri society. When in Kashmir, everybody in the family used to follow religious and social rituals as a part of daily routine. Ours is a society considered to be that of high class Brahmins. Due to the exodus, our society has been scattered and the religious and social customs have started to fade away. We can feel the pinch of spirituality missing which is leaving its impressions in the form of a disturbed and depressed society and has been engulfed by grave social problems. Irrespective of any society in the world, the well being depends on its degree of spiritual awakening.

The scientists world over are busy finding cure for various diseases but are less aware that the increased emotional imbalance in our society is the biggest challenge before mankind which in turn is the root cause of various problems. Fight against it will be won not by medicine but treating the society spiritually.

Lack of spiritual awakening in the society is the basic cause of emotional unrest. In ancient days life was to some extent free from such strains. A spiritual talk was a

routine in every household and the whole family was jointly participating. Hence whenever there was any problem, it was taken care of there and then. All this took place in a natural way, just like eating, bathing, cooking and so on. The day always started and ended with a spiritual discourse. The children also got trained in the same direction. Life was much harder, as everything had to be carried out manually. Despite increased physical labour, mental stress was not common in the society. Spirituality was an important tool used to overcome such strains.

Now a days life is surrounded by various energy saving gadgets making living very comfortable but unknowingly man has become a slave of these gadgets so much so that two people sitting close by do not have time to talk to each other. These gadgets should have made more time available to mankind but it is really sad they have no free time even for regular prayers, what to talk about spiritual talks. Families have no time to sit together and talk even over normal life problems. This is more common in Metros like Mumbai. A point to be noted here is that the family size has reduced from 10-20 members to only 3-4. Even a small family of three members finds it difficult to sit together and talk.

Besides spiritual talks at home, schools were also helping the kids to follow moral guidelines. There used to be strict discipline during the assembly where children were trained to realize the power of God which included practicing standing still and



controlling ones emotions. No doubt we find school assemblies being organized, may be twice a week or so, but the teachers are seen not adhering to proper discipline hence how can one expect kids to follow a proper decorum. This in turn is giving rise to pupil unrest and children misbehaving with the staff. Thus one can imagine the type of society which is being allowed to grow.

People turn to spirituality when they are hit by some grave mishap. The mishap makes them realize the presence of God and they move towards spirituality. In times of distress one is ready to do whatever spiritual act he is told to undertake in order to heal his/her wounds. The realization comes at a time when the wounds have already started bleeding and spirituality can do little. The age old saying of 'Prevention is better than cure' is befitting. Why do people wait for some mishap to remember God?

Take for example a person who does not clean his body on a daily basis and allows dirt and dust to accumulate. The body will slowly start looking ugly. In this circumstance if the body gets an injury, the chances of infection going deep inside are eminent and medicines may fail to take care of such injuries. Whereas on the other hand, if your body is clean at all times, in case of any injury, healing will not be too much a problem.

Similar is the case with our souls and minds. It is important that we clean our soul on a daily basis with the water of spirituality. This in turn will help the soul to bravely face any situation. This will make the body and mind strong to absorb various shocks and strains of daily life. As specified earlier, people do not want to take to spirituality till the time something terrible happens. Can spirituality be effective at

that point of time? Cleaning our body with the water of spirituality is not that easy as cleaning with normal water. One has to undergo a lot of practice in order to do so. Practice and only practice will help you achieve this goal. Just as one uses soap and shampoos while taking bath with water to make the body glowing, similarly one has to use various spiritual talks and mantras to clean the soul properly and make it sparkling .

Take an example of a disease being diagnosed in its early stages. The chances of it being cured are more. Similarly a person practicing spirituality right from childhood will always be ready to fight any type of problem in life. This does not mean that the problem will vanish but spirituality gives the strength to fight against the problem, just as gear oil and break oil help in the smooth functioning of an engine in a car. Today's society is like a free flowing river which has washed its shores and in turn creating a trauma in the whole world. Spirituality is the only remedy to stop it.

People usually think that practicing spirituality is difficult as it is wrongly perceived as giving up all worldly pleasures and just praying. Spirituality refers to a whole lot of activities in daily life and praying is just a small part of it. Spirituality refers to the following acts:

1. Leading a truthful life.
2. Respecting everyone
3. Being polite to everyone.
4. Ready to forgive at all times and in all circumstances.
5. Being helpful to every one without expecting anything in return
6. Avoiding abusing and back biting.
7. Try to change yourself in accordance with situation as it is easy to change yourself.
8. If possible be vegetarian.

9. Discharge your daily duties honestly and to the best of your ability.
10. Do not force your ideas on others. Just place the facts as they are.
11. Always be at the receptive end.
12. Always be open minded
13. Be prepared for good and bad times in life.
14. Learning to be satisfied in what you have.
15. Do not envy any one.
16. Daily sit quietly for some time and try to retrospect.
17. Be helpful, who need your help.
18. Live with the belief that everything in this world happens for a reason.
19. Try to have a good untainted character.
20. Charity begins at home. Before preaching change yourself.

These are a few acts, out of many, which, if a person tries to follow, will keep his soul clean and help him to remain healthy and tension free. Once a person tries to imbibe the above qualities in his/her self, only then will he/she be able to drink the water of spirituality. Just imagine a mirror which is sparkingly clean and the one which is covered with dust. In the mirror which is clean, one can view each and every thing very clearly and can just make amends in the real object if any, but the mirror covered with dust will not show you the objects clearly and hence you will remain unaware of any deficiencies in the object. Same should be understood about yourself. If your soul is clean, you will be able to view all your shortcomings and hence improve upon them. This soul can only be cleaned by the water of spirituality. One will have the strength to face all odds in life. When one goes through this list one might feel that it is very difficult to follow these rules as well. I feel that nothing is difficult, only what one needs is the will

power. In today's world the need of the hour is that each and every person should take responsibility to improve oneself.

Here I am reminded of the words of Nobel Laureate Marie Curie. She once said, "You cannot hope to build a better world without improving the individuals. To that end, each one of us must work for our own improvement and at the same time share a general responsibility for all humanity, our particular duty being to aid those to whom we think we can be most useful."

No doubt the above thoughts put by me are nothing new. Everybody is familiar with them but the point to be noted is that there needs to be a realization among the masses. Our Indian literature is full of such thoughts but people have no time to read and practice them. These days most of the people are forwarding these thoughts at the click of a mouse but do not try to follow and practice these thoughts. The speed with which these thoughts are passed forward, if inculcated by people with the same speed the world would become a better place to live.

Come on, take a pledge to inculcate one good thing every day in yourself and let you experience watering your soul.



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होराष्टमी महात्म्य ...

पृष्ठ ३२ से आगे

शारदास्वरूप के सकल तथा निष्कल अभिव्यक्तियाँ हैं। हमारे ऋषियों ने, मुनियों ने ध्यान अवस्था में लीन होकर होरा अष्टमी के दिन चक्रेश्वर के सान्निध्य में आत्मसात किया है। हमारा कर्तव्य है कि हम अपनी भावी पीढ़ी को कश्मीर की आध्यात्मिक चेतना से अवगत करा लें। इति शुभम्।

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Know Your Motherland - Chander M. Bhat

Village Sirhama – The Land of Rising Sun



As the dark paths shed their blindness and Sun sooths to glorify its beauty, the morning dew enlightens the face of Sun and harmonizes the veils of life. A first glimpse of such tranquility is felt in shrine place of Suryahama.

Suryahama is what we presently know as Sirhama in the Tehsil of Bijbehara. It is 10 km away from Tehsil headquarter. Morning glory of the rising sun at this place can overwhelm and inspire the poetical insanity. Morning glory of the rising sun at this place can be felt any where in area and can inspire any poetical collection in the hearts of those who value the beauties of nature.

Sirhama earned its name from the area, being the seat of Surya Shrine. This is probably that sun scatters its yeast first time in this area in its morning kiss. An idol resembling the morning sun with a baby smile stands to be the prime attraction of this shrine. The well circled idol of Devri stone was placed at the forehead of a little spring facing the morning Sun. Small drops of water from the resting wall of spring kept the idol wet. This place is also known as Gangbal. Muslims of the area also revere this shrine. However the era of militancy also fomented insanity among those who were otherwise pale at the sight of madness. The shrine is on West side of the village in the raving type little valley. Forced conversions were resorted to in this village in the times of Butshikan and Mughals. People were using to bury big earthen posts in the earth to keep the food grains and valuables away from the heartless agents of the rulers. Even valuable treasures of

antique idols etc were buried under earth to save them from being desecrated by agents of Afgan rulers and Mughals. Whenever the chest of mother earth in and



around Sirhama is opened for construction or other purpose, the glimpses of helplessness of those meek Kashmiri Pandits come to the fore. What a pathetic life they may have had? God! Help their souls now!

Sirhama an apple rich village of Anantnag district nurtures an affluent population. The village is divided into two segments, *Hergam* and *Bongam* and the principal divider. Sirhama has principal villages like shrine place Khiram on north-east, *Mahind* on South and Shaligam on West. There is a mountainous range (part of *Ashdhara*) which separates Tral from it and has an average height of 3000 to 4000 feet. Sirhama had a thick forest belt in the adjacent hill. Unfortunately same was destroyed by greedy and selfish people. Maharaja Hari Singh was a regular visitor to this hill station for hunting and preying wild fowls for his supper. The fowls usually took refuge in thick forests. The advisors came up with an idea of deforestation to track the fowls easily. Unsuspected Raja allowed it and the whole hill were cleared of thick forests and if anything remained untouched, the locals enjoyed that booty.

There is a Shiva Temple in this village close to the mohalla where Pandits resided. The temple is under a Chinar tree. In the background of the temple there is a Razabal and some idols of Vishnu and other deities

where kept inside the trunk of an old tree. These idols were in Devri stones carved like mummy type conical images.

24 house holds were in Sirhama belonging to Kashmiri Pandits. All Pandits were affluent in education and economic prosperity. Only four families held back after mass exodus braving the odds of nineties.

Prior to migration, each family had their own lands and orchards and were fully self reliant. The renowned Tab Bhat family of Sirhama had a leading role to play in the affairs of the village. From implementation of justice to the deaths or births, the family had a role to play for both Muslims and Hindus. Be it legendary Sh. Gopinath Bhat who administered justice by holding regular *adalats* to decide the disputes among the people or the other namely Hakim Shambo Nath Bhat whose nursing touch is fresh in the memories of elderly people even today. None has forgotten benevolence, mark of welfare and sacrifices of great Pandit Sham Lal Bhat. He was a great name in the political circles. One Sh. Sarvanand Bhat was a yogi and adopted a *Brahmcharyi* life throughout. People proceeding for Haj pilgrimage used to keep their valuables with the womenfolk of this family before proceeding for the pilgrimage. The foundation stone of Khiram Muslim shrine was laid by Pt. Gopi Nath Bhat. Late Pandit Taba Bhat was a great friend of Maharaja Ranbir Singh and Maharaja Hari Singh.

A drive to this village is paradise along a mountainous path with rich natural scenery. There are number of springs in Sirhama and notable among it is sweet and digestive spring water of Koot Lum. People of Sirhama are primarily orchard owners and apple is the main source of earning. Literacy rate is around eighty percent. Dadi

canal [Dadi Koul] flows along the basement of hills and provides irrigation facilities to the village.

This village has had its share of misfortunes. It is said that there was a great spring coming out of the hills of Sirhama. This spring was irrigating a large area of the village. The agents of Afgan rulers used to collect a portion of product as tax for the water irrigating the lands. A Moulvi is said to have been so heartless that even in failure of crops he used to terrorize people for payment of taxes. Once he got nothing from the village and thus ordered blocking of the spring. The spring was permanently blocked leaving no trace of it. One can easily hear the sounds of water fall inside the hill even today.

Another incident of misfortune took place in the year 1948 when a stray group of tribal intruders came to this village to unleash terror and loot Kashmiri Pandits. These ambitious marauders tried to unleash terror by lining a group of Kashmiri Pandits and shot them at point blank range on the day prior to Eid. Late Sh. Sat Lal Bhat was first to get martyrdom and two others Sh. Raghav Bhat and Sh. Tara Chand were injured. They took away ornaments and jewellery from womenfolk. Pandit Sham Lal Bhat and other family members took refuge in thick bushes while Pandit Gopi Nath Bhat and Pandit Shambo Nath Bhat took horses and proceeded to Bijbehara and Anantnag to inform Police and then federal minister Mirza Mohd Afzal Beg. The reinforcements of Police reached Sirhama on the other day. During the night the intruders looked up for Kashmiri Pandits as their target. A brave Muslim namely Sh. Gh. Qadir Rather decided to disarm the intruders and save Pandits. He with the help of some local Muslims prepared a dinner for the looters so that they can be disarmed. As he approached

An idol resembling the morning sun with a baby smile at Village Sirhama.



with a lantern in his hand near the intruders they shot at him and killed him. Salutes to his martyrdom! On the next day the marauders proceeded to Khiram for further activities. A pal gloom descended on the village on the day of Eid.

An earthquake of magnitude of over 7 rattled the village during gone by days and brought big blocks of stones from adjacent hill. A big block of stone even toady is named as Bunil Pal. Village Sirhama has variety of wild life in hills. The village is rich with farm animals besides horses and donkeys. It was Cinematographer cum Director Sivam who filmed his venture 'Tahaan' in village Sirhama by starring a beautiful donkey in this film. The film was acclaimed for its quality and scenery. Sirhama in fact looks like a necklace of green diamonds and pearls when greenery is at its helm best.

Generations may come, generations may go but what will ceaselessly make the paths of history would be the glories of morning Sun on the pearl dew at its own place Suryahama.



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Attention Biradari Members Trip to Tulamulla, Kashmir

Dear Biradari Members,
Let us re-connect with our cultural roots! Here is yet another endeavour of Kashmiri Pandits' Association, Mumbai to imbibe the sensitivity towards our cultural heritage. Following several suggestions to the effect, it is proposed to undertake the subject excursion alongwith our community members from Mumbai. The dates shall be so scheduled in order to collectively visit the renowned Temple and seek the divine blessings of Goddess Shri Maharagnya on the auspicious day of Haar Aotham, falling on Wednesday, 27th June, 2012.

You are ,therefore, requested to please let us have your views, queries and confirmation on the subject **urgently** so that we can finalise the plan as also initiate the advance bookings and other arrangements as required.

Your response can also be reached to us through Members of the KPA's Board of Trustees, Permanent Invitees or your Area Representatives, who shall also be contacting you for the purpose.

Your response may please include your preferences viz Rail Travel upto Jammu followed by Volvo Coach journey to Srinagar / Air Travel directly reaching Srinagar and joining the group etc. Please note that the last date for receiving the relevant nominations/ registration shall be Sunday, 31st March, 2012. Your feedback shall help us formulate a clearer plan and passage.

Kind regards,

S.P.Kachru
General Secretary (KPA)
Mob: 9820191662

*Personalities***Anil Nakhasi - The Creative Artiste**

Anil Nakhasi is an Artiste, Cartoonist, Creative Director and Independent Producer.

He writes scripts (fiction and non-fiction) for many production houses and TV channels and draws political cartoons for various newspapers and magazines. He is also a visiting faculty at BITS Pilani and Apeejay Institute of Mass Communication. He is based at Delhi.



in electronic media as a TV Producer. He has done the prestigious OB live recordings from PM's residence, Parliament, Vigyan Bhavan, Siri Fort Auditorium, FICCI etc. and has given live demo of his art in DD's evening live show programmes. His work was appreciated by Khushwant Singh in

his HT column 'With Malice Towards One and All'. Anil has made 51 caricatures of ex-PM Atal Behari Vajpayee 'Meri 51 Atal Rekhayen' and presented it to him at his then official residence.

Anil Nakhasi recently did a Cartoon Show 'Cartoon Curry' at Amer Fort, Jaipur.



Anil Nakhasi can be contacted at:

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Poetry - *Bimla Aima Misri*

Nov Soz*

(Translation of some selected verses by Dr. K.L.Chowdhury)



You sent me into this world alone
To shoulder the heavy weight of kinships
Verily, have I become a beast of burden
Pray how long do I have to endure?

Neither beauty nor brains last long
Caught in attachment one sinks deep
the body alive, but the spirit dead.
Start God-realization right from birth
Drink the milk of truth from the start
Ah! What devastation has Time wrought!

Guide me to play the mind's Sitar
To strike the strings with the plectrum of Love
To get me tuned to the notes of Truth
To take me across the ocean of life.

Love is on the boil, the Guru said
Come, the portals are unlatched
Don't tarry, or love may chill down
Come fast, and faster, Come near

Today, my adoration has boiled over
Having beguiled me into this world
He kneaded me in affairs mundane
The bulbul will fly away in a trice
But I crave to stay on till his audience

Tomorrow the *koel* will sing her sweetest song
Tomorrow the bulbul will perch on my balcony
Tomorrow the oriole will appear in different attire
Tomorrow I look forward with hope
Tomorrow the world will light up.

Tomorrow our garden will bloom again
Tomorrow desolate lands will yield grain
Tomorrow barren women will conceive
Tomorrow I look forward with hope
Tomorrow the world will light up.

[*Nov Soz is a collection of Poems by Bimla Aima Misri. Published 2009]

शर्गापुराण - डा. बैकुण्ठ नाथ शर्गा कश्मीरी पंडित और मोहल्लेबाज़ी - २

मुझे अब भी अपने बाल्यावस्था का स्मरण है कि जब भी मेरी दादी को बाज़ार जाना होता तो घर का नौकर चतरी डोली बुलाकर लाता था जिसको दो कहार अपने कंधों पर लेकर चलते थे। डोली को हवेली की ड्योडी में रख दिया जाता था। कहार दुसरी तरफ मुंह करके खड़े हो जाते थे। डोली में चारों तरफ परदे के लिये चादर लपेटी जाती थी। मेरी दादी अपने चांदी के पानदान के साथ उसमें बैठती थी। फिर डोली को अपने कंधों पर उठा कर कहार चलते थे और साथ साथ रास्ता बताने के लिये घर का नौकर चतरी चलता था। उस समय मोहल्ले में बड़े घरों का यह एक आम रिवाज था।

उस काल खण्ड में कश्मीरी पंडित किसी अन्य जाति के व्यक्ति द्वारा पकाया गया खाना नहीं खाते थे। अधिकतर परिवारों में खाना पकाने के लिये कश्मीरी भण्डारी होता था जो हर प्रकार के कश्मीरी व्यंजन बनाता था और घर के सदस्य के समान रहता था। उसको केवल ५ रुपये प्रति माह वेतन के रूप में दिया जाता था। जो कश्मीरी पंडित छात्र उच्च शिक्षा के लिये होस्टल में रहते थे वे अपना खाना स्वयं पकाते थे। इससे उस समय के समाज के कठोर अनुशासन तथा बन्धनों का आभास बड़ी सहजता के साथ किया जा सकता है। कभी कभी कुछ पाने के लिये कुछ कुर्बान भी करना पड़ता है।

नगर में यातायात के साधन विकसित नहीं हुये थे। सूचना प्रौद्योगिकी का पूर्ण रूप से अभाव था। जातियों के आदार पर मोहल्ले बसे हुये थे।

इस नाते हर मोहल्ले की अपनी अलग संस्कृति और तौर तरीका था। कश्मीरी मोहल्ले में फ़ारसी तथा उर्दू भाषा के विद्वान अधिक थे। हर कश्मीरी



पंडित के घर में एक या दो शायर होना एक आम बात थी। लखनऊ के कश्मीरी मुहल्ले में ही पंडित दया शंकर कौल नसीम, पंडित रतन नाथ दर सरशार तथा पंडित बृज नारायण चकबस्त जैसे नामचीन शायर पैदा हुये जिन्होंने उर्दू अदब की दुनिया में अपने कलम का लोहा मनवाया। शाम को शेर-ओ-शायरी की महफिल जमना कश्मीरी मोहल्ले की रिवायत बन गई। उस दौर में हर वर्ष पंडित बृज नारायण चकबस्त मुशायरे का आयोजन करते थे। शायद ही देश का कोई ऐसा बदनसीब शायर हो जिसने कश्मीरी मोहल्ले में अपना कलाम न सुनाया हो। १९४८ में लखनऊ नगर की आबादी लगभग डेढ़ लाख थी। घर के सामने की गली में शाम को पांच बजे के बाद सन्नाटा हो जाता था। घर का नौकर गली में झाड़ू लगा कर साफ़ सफाई करता था। फिर उसमें कुर्सियां लगा दी जाती थी। जो उधर से गुज़रता, पहले आदाब करता, फिर कुर्सी पर कुछ पल बैठ कर शायराना अंदाज़ में गुप्तगू करता। कुछ आपस में छींटा कशी भी होती। फिर अपने मेज़बान से इजाज़त लेकर आगे बढ़ जाता। ये उस समय की मोहल्लेबाज़ी का एक रूप होता था जिसमें पूरी गली ड्राईंग रूम का काम करती थी जिसका अपना अलग मज़ा था।

तीज त्योहार सारा मोहल्ला एक साथ बड़ी

गर्मजोशी से मनाता ता जिसमें एक वृहद परिवार का अंग होने का हर सदस्य को अनुभव होता था जिससे आपसी प्रेम और भाईचारे को बल मिलता था। औरतें बड़ी श्रद्धा और लगन के साथ मिलजुल कर इन त्योहारों की तैयारी करती थीं। विवाह के अवसर पर भी कुछ इसी प्रकार का नज़ारा देखने को मिलता था जब शादीखाने में मोहल्ले की सारी औरतें और मर्द काम बंटाने के लिये बिना किसी भेद भाव या हिचक के एक साथ जुट जाते थे। उनमें एक अपनेपन की भावना होती थी जिसको वे अपना फर्ज़ समझते थे। अभी हाल ही में एक कश्मीरी पंडित की मृत्यु हो गई। उनके शव को कन्धा देने के लिये चार कश्मीरी पंडित नहीं मिल पा रहे थे। अगर बिरादरी का यही हाल रहा तो वे दिन दूर नहीं जब शव को कन्धा देने के लिये किराये के मजदूर बुलाने पड़ेंगे। एक वर्ग विशेष में यह काम शोहदे करते हैं क्योंकि उनके यहां शव को छूना नजिस माना जाता है। जबकि हमारे यहां पितृ का अनादर करने पर व्यक्ति काल सर्प योग से ग्रसित हो जाता है और उसका वंश समाप्त हो जाता है।

मोहल्लेबाज़ी के अनेक लाभ हैं जिन पर एक शोध प्रबन्ध लिखा जा सकता है। पर सीमित आलेख में उन सब का सविस्तार वर्णन करना सम्भव नहीं। देश में तीव्र गति के साथ फैल रहे आतंकवाद की पृष्ठभूमि में सुरक्षा की दृष्टि से मोहल्लेबाज़ी और अधिक प्रासंगिक हो गई है जिसमें आप को पता रहता है कि आप का पडोसी कौन है और वह क्या करता है। उन समझदार कश्मीरी पंडितों के बारे में क्या लिखा जाये जो अपने पूर्वजों की शाही हवेलियों को औने पौने कौड़ियों के भाव जल्दबाज़ी में बेच कर भाग खड़े हुये और अब

अपने किये पर पश्चाताप कर रहे हैं तथा एक खानाबदोश की तरह इधर उधर धक्के खा रहे हैं। हमारे समाज में तीव्र गति के साथ बढ़ रही तलाकों की संख्या का एक मुख्य कारण संयुक्त परिवारों का विघटन तथा मोहल्लेबाज़ी का अभाव है। परिवार सिकुडते और सिमटते जा रहे हैं। आपसी तनाव बढ़ता जा रहा है और उनमें मध्यस्था कर सुलह सफाई कराने वाला कोई नहीं। हमने इस आपा-धापी में क्या खोया और क्या पाया, इसका निष्पक्ष विश्लेषण करने की आवश्यकता है। तभी उसका सही मूल्यांकन किया जा सकता है। संसार में हर चमकती चीज़ सोना नहीं होती। कभी कभी बहुत अधिक चतुर बनने में हाथों से तोते उड़ जाते हैं और फिर पछताने से कोई लाभ नहीं होता। बुद्धि, विवेक, संयम और अनुशासन ही प्रगति का मार्ग प्रशस्त करते हैं। हमारे पूर्वजों ने जिन आदर्शों और मूल्यों को अपने जीवन में आत्मसात करके प्रगति की, उनको आज के परिप्रेक्ष्य में एक व्यवहारिक रूप देने की आवश्यकता है। अपनी अपनी ढफली बजाने और अपना अपना राग अलापने से समाज का कोई भला नहीं होने वाला। यहूदियों का उदाहरण हमारे सामने है। उन्होंने हमसे कहीं अधिक लम्बे समय तक यातनायें झेली पर वे कभी भी अपने आदर्शों से विचलित नहीं हुए। आज वे अमरीका जैसे विकसित देश की नीतियां निर्धारित करने में एक अहम भूमिका निभाते हैं। अपने को किसी की दया का पात्र नमहीं बनाना चाहिये।

*खुदी को कर बुलंद इतना, कि हर तदबीर से पहले
खुदा बंदे से खुद पूछे, बता तेरी रज़ा क्या है*



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Culture & Heritage - Prof. Raj Nath Bhat
Cultural Legacy of KPs – 2

The contribution of these scholars commands a place of pride in the extant Buddhist philosophy. Unfortunately, this tradition was brought to an almost abrupt end by invaders from the 14th century C.E.

Festivals and Fasts :

Festivals break the monotony of everyday work and provide the members of a community with an opportunity to feel cheerful, happy and relaxed. Hindu festivals have a deep spiritual import and religious significance and have also a social and hygienic element in them. On festival days people take an early morning bath and pray and meditate which gives them peace of mind and a new vigour.

In their lunar calendar KPs observe a number of festivals and fasts, most of these fall in the dark fortnight (Krishnapaksh), waxing moon. The eighth (ashtami), eleventh (ekadashi) and fifteenth (amavas/purnima) days of both dark as well as bright fortnights (shuklapaksh), ascending moon, and the 4th day of the dark fortnights (Sankat Chaturthi) are considered so auspicious that people observe fast on these days.

KP new-year (Navreh) begins on the first day of the bright fortnight of the month of Chaitra. On the eve of Navreh, a thali full of rice is decorated with fresh flowers, currency notes, pen and inkpot, curds, figurine/ picture of a deity and (dry) fruits. Early in the morning, the one who wakes up first (usually the lady of the house), sees this thali as the first object in the New Year and then takes it to all other members of the family, wakes them up to enable them to see the decorated thali

before seeing anything else. This signifies a wish and hope that the New Year would bring wisdom and blessing to every member of the family all through the year.



On the 3rd day of Navreh, the community members go out to nearby parks, temples, or outing spots to enable people to meet each other after nearly four months of snowy-winter. It is a social gathering where men, women and children put on their best attire to get ready for the New Year chores. The eighth and the ninth days of the same fortnight are observed as Durga Ashtami and Ram Navami respectively. The fortnight marks the beginning of spring, an important junction of climatic and solar influences. Durga Ashtami is celebrated to propitiate Shakti to seek her blessing and mercy. The eighth day of the dark fortnights of the Zyesht and Ashar months are also celebrated with great devotion when people throng the Rajnya temple at Tulumula (Gandarbal), and Akingam, Lokutpur (Anantnag) to pray and worship Maa Shakti.

The 14th day of the bright fortnight of the Ashara month is specially dedicated to Jwalaji, the Goddess of fire. People in large numbers go to Khrew, 20 kms. from Srinagar and offer yellow rice and lamb's lung to the goddess.

Purnima of the Shravana month is the day of Shiva. On this day pilgrims reach the holy Amarnath cave to have a 'darshan' of the holy ice-lingam. People also go to Thajivor (near Bijbehara) to pray at the

ancient Shiva temple there.

The sixth day of the dark fortnight of Bhadrapada is sacred to women. On this day, known as Chandan Shashthi, women observe a dawn to dusk fast and bathe sixty times during the day.

The eighth day of the dark fortnight of Bhadrapada is celebrated as the birthday of Krishna, the 8th incarnation of Vishnu. On this day people sing prayer songs in daintily decorated temples in admiration of Lord Krishna. They do not eat solid food till midnight.

The Amavasya of the same fortnight is called Darbi Mawas. On this day the family Guru (purohit) brings 'Darab', a special kind of grass, which is tied at the main entrance to the house.

The ashtami of the bright half of Bhadrapada is known as Ganga Ashtami. On this day people go on a pilgrimage to Gangabal. The 14th day of the same fortnight is called 'anta chaturdashi'. On this day the family purohit brings 'anta' a special thread which married women wear along with 'Athuur', a threaded bunch of silk tied to one's ear. The 'anta' is cleaned and worshipped like a 'Janev', the sacred thread worn by men. The 4th day of this fortnight is dedicated to Vinayak, the son of Shiva. Families prepare special sweet rotis known as 'pan' on this day or during the remaining days of this fortnight. When the pan is ready, it is worshipped and the tale of its origin is recited by the eldest member of the family. The rotis are distributed among the neighbours and relations as 'pan naved.'.

The dark half of Asoj is the fortnight of ancestors, pitra paksh (kaamlry pachh). During this fortnight people pay homage to their dead parents, grandparents, great-grandparents by performing Shraadha and

giving away rice, money, fruits, clothes and other things to the needy.

Mahanavami and Dusshehra, marking Lord Rama's victory over the demon Ravana, fall on the 9th and 10th days of the bright half of Asoj. Episodes from Ramayana are enacted during this period.

Diwali the festival of lights falls on the 14th day of the dark half of the Kartika month. All the corners, windows, balconies and eddies of the house are illuminated with lights. It is also believed that Rama returned to Ayodhya on this day and Krishna killed the demon Narakasura; hence, this day symbolizes the triumph of good over evil.

The third day of the bright half of Magara month is celebrated as the day of the 'Guru' (Guru tritya). Before the advent of Islam in Kashmir, scholars were awarded degrees to honour their academic achievements on this day (a precursor to present-day convocations). On this day the family purohit brings a picture of goddess Saraswati for a newborn baby or a new daughter-in-law in the family. On the Purnima of the same fortnight yellow rice (tEhar) is prepared early in the morning and served as prasad to children and adults in the family.

During the dark half of the month of Posh, the deity of the house is propitiated for seeking his blessings. The deity (dayut) is served rice and cooked and raw fish on any chosen day between the 1st and the fourteenth of the fortnight. On the day of the feast, called Gadl – batl fish and rice is placed in the uppermost storey of the house late in the evening for the dayut who is expected to shower blessings on the family.

The Amawasya of the same fortnight is the auspicious day of 'Khetsi mavas', when rice mixed with moong beans and other

cereals is cooked in the evening to please the 'yaksha (Yachh) so that he casts no evil on the members of the family. The 'cereal-rice '(yechha tsot) is placed at a spot away from the house, believed to be the yaksha's place.

The 7th day of the dark half of the month of Marga is observed as the death anniversary of Mata Roopabhawani and the 11th day of the same fortnight is observed as Bhimsen ekadashi. It is believed, that from this day the earth begins to warm up and snow starts melting. The purnima of this month is celebrated as Kaw purnima, that is crow's purnima. On this day, the cup of a laddle like object, Kavl potul-crow's idol (cup made of hay with a willow handle) is filled with a little rice and vegetables and the children of the family are made to go to the upper storey of the house and invite crows to the feast. The children invite the crows thus:

Kaavi batl kaavo khetsre Kaavo

Yi tl baa ganglball

Shraanaa dyaanaa kErith

Saanee navee laree

varee bataa khenee

Crow pandit-crow cereal- rice crow

Come from Gangabal

Bath meditation having done

To our new house

To eat cereal-rice

Shivratri (herath) is the most auspicious KP festival. Beginning on the first day of the dark half of Phalgun its celebrations continue for twenty three days till the 8th day of the bright half of the same month. During this period the house is cleaned thoroughly for getting it ready for the marriage of Shiva and Parvati on the 13th day of the dark fortnight.

The 13th is the wedding night when watukh, Shiva in bachelor as well as in bridegroom forms, is worshipped along

with the bride Parvati, Kapaliks, Shaligram till late in the night. Watukh, that is, 'Shiva's marriage party, is worshipped for four days, upto the 1st day of the bright half of the month. On this day, watukh is cleaned (parmuuzun > parimarjan) of all the flower petals etc. at a tap in the compound of the house. Then it is taken back into the house where the eldest lady of the house bolts main-door from inside. The members carrying the watukh knock at the door and the following exchange of words takes place :

Kus chuu?

Who is there ?

Ram broor

Ram the cat

Kyaa heth ?

what have you brought with you?

ann, dan, gury-gupan, or zuu,

food, money, cattle, good health,

caan- myaan ti tini haha

and offspring.

At the end of the watakh puja shivratri prasad in the form of kernels of walnut and roti made from rice flour is distributed amongst neighbours and relatives. The distribution of the prasad is completed before the 8th day of the bright half.

The 11th day of the bright fortnight marks the beginning of sonth ' Spring. On the eve of Sonth, a thali full of rice is decorated as on the new-year eve to be seen as the first thing on the morning of ekadashi.

Rituals and Rites –

The domestic rites and rituals among the Hindus are popularly known as Karma and Sanskara. In the form of Karmas they are cherished as programmes of duty to be observed by all householders and as Sanskaras, these enable the devotee to make their observance rhythmical. The rites and rituals serve the external and

internal modes of purity (Shuci> Shruuts). Together they constitute certain ceremonies beginning with the Garbhadhaana or the rite of impregnation and ending with the anteshti or the funeral rite including Shraddha. These can be divided into pre-natal, natal, post-natal, prenuptial, nuptial, post-nuptial, pre-obituary, obituary, and post-obituary.

Marriage :

Hindu marriage is not a social contract but a religious institution, a sacrament in which besides the bride and the groom, there is a spiritual or divine element on which the permanent relationship between the husband and the wife depends. The husband and the wife are responsible not only to each other, they also owe allegiance to the divine element. This mystic aspect of Hindu marriage necessitates a number of symbols. The marriage creates a new bond between the bride and the groom. They have to rear up this union by dedicating their entire energy in the direction of their common interest and ideal.

Marriage is possible only between those families which have had no kinship for seven generations on the paternal side and four generations on the maternal side. Once the boy and the girl consent to join as man and wife in a life-long bond, their parents meet in a temple in the company of the middleman (if there is any) and some select family members from both the sides to vow that they would join the two families in a new bond of kinship

This ritual is known as Kasam-drlly - vow. This is followed by a formal engagement ceremony (taakh) in which some members of the groom's family and relatives visit the bride's place to partake of a rich feast. The party brings a Saree and some ornaments, which the bride is made to

wear by her would be sister-in-law. During this ceremony, the two parties exchange flowers and vow to join the two families through wedlock. A younger brother or sister of the bride accompanies the groom's party with a gift of clothes for the groom.

After this function the two families begin to make preparations for the marriage ceremony which is held on some auspicious day after consulting a purohit.

Several rituals are associated with marriage whose observance begins nearly a week before the wedding day. The bride's family begins with what is known as 'Garlnavai'(literally : get made up') when the hair of the bride are let loose. This is followed by mall mEEnZ or saatl mEEnz (first henna or auspicious henna) when henna is applied to the bride and the groom by their respective mothers and aunts. These rituals are attended by near relatives and neighbours. MEEnzyraath (henna-night) is the first major event when all the relatives-men, women and children in the extended families-assemble at the girl's and the boy's respective places. This is a night of rejoicing and feasting. The evening meal is followed by a series of ceremonial acts. Henna is pasted on the hands and feet of the bride and the groom in their respective places and almost every young boy and all women and girls paste henna on their hands and elderly women sing traditional songs. Before pasting henna, maternal aunt (maami) washes the feet and hands of the bride and the groom, and the paternal aunt (bua) applies henna, and the maternal aunt (maasi) burns incense to ward off evil. Meanwhile women, girls and boys sing traditional ditties as well as popular songs appropriate to the occasion.

(To be continued)



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Our Literary Treasures - Prof. Anil Raina

Leelas of

Swami Shankar Joo Razdan - 3



4. To Goddess Bhawani

Introduction: This poem in honour of Goddess Bhawani consists of an initial couplet followed by eight quatrains. The rhyme scheme in the original is *abab*. This is one poem where we have a direct reference to Kashmir, as the temple at Tulamulla, the abode of Goddess Kheer-Bhawani/Ragyina, holds a high place in the minds of Kashmiri Pandits. They would immediately understand that the word 'our' in Line 2 refers to them, as they would recognize the reference in Line 3 to their practice of offering milk (and kand) in the spring at Tulamulla.



●●●

I wish to sing hymns to You
with a sincere mind,
O our Bhawani, Praise be to Thee.
I wish to come out of my home
with a pot of milk,
And praise Thy radiance as dazzling
as of a volcano,
You are the One who can
ferry me across the worldly Ocean,
O our Bhawani, Praise be to Thee.

Your abode,
your siddhipeeth is in Tulamulla,
O Ragyina, you are the saviour of Time,
You are the One
who gives kingdoms to kings,
O our Bhawani, Praise be to Thee.

You are seated on Mount Sumer,
You reside on a watery bed,
the Gold-shaped one,

You are the One who gives
Deliverance to devotees,
O our Bhawani,
Praise be to Thee.

You deliver slaves from slavery,
You have a right over everything,
You are the one with eight arms,
O our Bhawani, Praise be to Thee.

Your abode nurtures the Saints
and the Enlightened ones,
Wash away the dirt from my
mind, and polish the rust of
attachments,
O Goddess, give me a boon,
because your boon alone will
deliver me,
O our Bhawani, Praise be to Thee.

O Goddess, the radiant one,
give me your Darshan,
You are the One
who annihilated the *Asuras* (the Evil ones),
You came from Mount Sumer
in the form of a *mynah*,
O our Bhawani, Praise be to Thee.

You are the guardian of the
province of Kashmir,
You annihilated the *Rakshasa*
after drying the water,
Because of you, the trees bear fruit,
O our Bhawani, Praise be to Thee.

Have mercy on me,
your devotee, and own me,
Heed the prayer of 'Shankar',
O Merciful Goddess, have Mercy on me,
O our Bhawani, Praise be to Thee.

Notes:

Line 7: Tulamulla is about 23 kms east of Srinagar. The Kheer Bhawani temple constructed over a sacred spring is situated here.

Line 8: Ragyina is a popular name of Goddess Bhawani in Kashmir.

Lines 11, 25: The story in relationship to Goddess Bhawani is not clear to me. May be the poet in his mind is combining Goddess Ragyina with Goddess Sharika (both forms of Parvati/Sati). He refers to Mount Samir, which may be the Kashmiri variant on the famous Mountain in Hindu mythology viz. Mount Sumer/Sumeru/ Meru. In a write-up 'Hari Parbat in Srinagar' on the website *AsiaRooms.com*, I found the following story that could be relevant here: "To kill two demons Tsand and Mond, Goddess Parvati took the form of a *mynah* and flew to Sumer. She brought a pebble from there and killed Tsand with that. This pebble grew to be the Hari Parbat in Srinagar."



5. To Shiva in Omkar Shape

Introduction: The poem in honour of Lord Shiva consists of an initial couplet followed by five quatrains. The rhyme scheme in the original is abab. The theme woven against a paean to Lord Shiva is of non-duality, 'Suham aham su', common to Vedantic philosophy and Sufism.



O Shiva in Omkar shape,
Praise be to Thee, O Lord of the Universe.
You are Formless in the shape of Bliss,
For the common man,
you manifest yourself as the Omkara,
Do away with my impediments,
you remover of obstacles,
Praise be to Thee, O Lord of the Universe.
You hold the Ganga in your matted hair,
Your throat is of a beauteous blue hue,

Three eyes shining like moons
adorn your forehead,
Praise be to Thee, O Lord of the Universe.

O ash-covered ascetic with matted hair,
Uma ji is seated on your left,
A lotus in your hand,
a king-serpent around your neck,
Praise be to Thee, O Lord of the Universe.

You are mounted on the Vrishab,
In the Guru's form, you sway my mind,
Your abode is on Harmukh,
you native of Haridwar,
Praise be to Thee, O Lord of the Universe.

Take the darkness away from the visionless,
Polish away the rust
that has accumulated on your slave's will,
Read 'I art Thou,' 'Shankar'.
Praise be to Thee, O Lord of the Universe.



Notes:

Line 17: Harmukh is a mountain peak in Kashmir: Haridwar is in Uttarakhand State.
Line 21: The line in Kashmiri is 'Suham aham su paru Shankaro.' The expression 'Su ham su' has Sufi connotations with the implied meaning of "I am He." The 19th century Kashmiri poet Shah Ghafur also uses the expression 'suhamsu' in his verse. However, with so much in common between Hinduism and Sufism, it is difficult to ascertain, how much aware Swami Ji was of Sufism.



6. The Path to True Bliss

Introduction: The poem deals with the question of how to attain true bliss. It consists of an initial couplet followed by eight quatrains. The rhyme scheme in the original is abab. The poem advocates looking within one's own self, and uses some esoteric images like 'khichdi of ten grains' and 'the water of Shashkal' to tell the reader about the path to and the nature

of self-realization. It speaks of the control over body and senses as being essential for attaining eternal Life.



Day and night,
keep on chanting Shiv Shiv,
What better fortune than to die
while still alive!

Focus your mind on contemplating God,
That will ferry you across the worldly Ocean,
Keep on chanting the name of God,
What better fortune than to die
while still alive!

You should have looked for
the source of knowledge in yourself,
You should have known where God resides,
You should have learnt the mantras
from your Guru,
What better fortune than to die
while still alive!

Redeem yourself of sins
the way the autumn tree sheds its leaves,
of the senses confound sins with virtues,
Make a khichdi of just ten grains,
What better fortune than to die
while still alive!

Bring back your horse-like mind
from the fields
Control him and feed him,
But don't over-feed him to death.
What better fortune than to die
while still alive!

Eat in balance and within limits,
Know that then alone
would one attain great heights,
Forget yourself while you are alive,
What better fortune than to die
while still alive!

Sow the seed of knowledge
in the soil of your mind,
After ploughing the field
with the Guru's plough,

Thereafter, irrigate it with the
water of *Shashkal*,
What better fortune than to die
while still alive!

Harvest the produce
with the sickle of contemplation,
Divest your mind of all hate and doubt,
Befriend yourself by annihilating yourself,
What better fortune than to die
while still alive!

'Shankar', there is time still; realise it,
Know the *Prana* (the inner self);
that is true bliss,
Take a holy round through the *Pranas*,
What better fortune than to die
while still alive!



Notes:

Line 2: I believe Kashmiri Shaivism does speak of virtually dying before death. Also, a common motif in Kashmiri Sufi poets like Wahab Khar, Muumin Seeb (18/19th century), Swachi Kral (d.1854), Mahmud Gami (1765-1855), and Shamas Faqir (1843-1901). Compare Shamas Faqir's , "O rinda, in order to realize the One,/ Learn to die while still alive."

Line 13. 'khichdi of just ten grains': '*Khichdi*' is a gruel north Indians make with rice as a major component. I guess the expression is perhaps a reference to taking control of the ten senses (see note on Line 29 of "To Goddess Bhawani").

Line 25. Shashkala: I guess, it is a term from Kundalini Yoga. Lal Ded also uses the term. I quote in detail from Jawahar Lal Bhat's "*Lalleshuri and Kundalini Yoga*" available on *Shehjar Online* (2007). "It is here that the seeker enjoys the taste of the Amrit flowing from Shashkala or the digit of the moon. Lalleshuri (LalDed) has described her personal achievement of arousing Kundalini and enjoying the overflowing Shashkala in the following Vaakh:

*Shie van chaetith shashkal wuzem, Prakrath
henzem pawnie seitee,
Loleki narie wanlij buzem, Shankar lobum
tami sietee.*

Lalla reached her desired goal and enjoyed the nectar trickled from Shashkala after she crossed the rugged path of six forests indicating the six Chakras as mentioned above. She says it was the result of her heart stirring devotion, deep concentration, sustained breath exercise and bringing under control all worldly desires and senses that she reached her goal. She says precisely, "The whole world shrunk for me in the inhalation and exhalation of my breath and while I roasted my heart in the heat of the love of my Lord, I found Him." By the concentration of mind mental fluctuations, false knowledge, all kinds of illusions and conditions analogous to sleep are brought under control, a stage in which the soul soars beyond the three Gunas: Satva, Rajas and Tamas.

*Tsitta-twaruge vagi hyath ro'ttum, Tseylith
milavith dashinaaddi vaav,
Tavay sheyshikal veyglith vatsham,
Shuunyas shuunyaah miilith gav.*

Lalla says she reined in the fast running steed of her mind, i.e. controlled the overpowering senses and by constant practice and meditation succeeded in bringing the proper alignment of wavering Prana through Nadis till she achieved the final goal of guiding the Kundalini Shakti to its destination, the crown of the head. It's here that she enjoyed the nectar of the mystic moon (Sheshkal) which came overflowing upon her whole body and the void merged with the cosmic void i.e. she became immortal and an integral part of the supreme soul which is the ultimate perfection of the individual soul to become one with the cosmic soul or Parmatama."

(To be continued)

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Editorial

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From Page 5

viewpoints. We can use this platform to spread knowledge and information in general and in particular about our community, our culture and our tradition. This will ensure that we do not lose our identity. We can use this facility to spread love, brotherhood and unity amongst our community so that we not only face our problems with unity, but also find solutions to these together. The sooner we do it, the better it would be for us, both individually and collectively.



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Padma Shri Kemmu

...

From Page 30

and carries them forward in the entertainment form. Theatre in Kashmir is secular in form and it talks about communal harmony. It has always been patronized by common people. If promoted well, theater can bring about harmony and peace. I think it's the state that has to realize the importance of theatre and help to promote theatre financially," he said.

Kemmu has made persistent efforts to preserve Sufiana style of singing and playing on Surnai by the Bhands. He also tried to revive the traditional Dhumali dance and founded Dhamali Dance Centre. He has also adopted different styles of singing, narrations into theatre. Actor Kunal Kemmu is his grandson. "Just got great news - my grandfather Shree Moti Lal Kemmu is going to be awarded with Padma Shri for his work in theatre and literature," an excited Kunal wrote on his Twitter page.



[Reproduced from The Indian Express, North American Edition, dated February 3, 2012]



Matrimonial

* Kashmiri Pandit family settled in Mumbai seeks a suitable match for their only child, a boy, born in Mumbai on 21 November 1985, at 22:24 hours. He is fair complexioned 181 centimetre tall. He works as an Assistant Professor in a local degree college. He is also pursuing research in Physics for his PhD. Interested parties please contact jasua1@gmail.com



* Wanted a suitable and professionally qualified alliance for my son born on 21st Nov. 1984, Height 5'-8", BE (Mechanical), working in a public sector in Mumbai. Interested families may contact for tekni and Kalavali on Mobile No. 9833026692 or Land line No. 02225996385.

E-Mail:

deepakbhat.bpcl@gmail.com



* Wanted bride for 23.09.75 Srinagar born KP boy, 5'11", good-looking, fair, divorcee (no issues), well-settled, handsome salary, lives in Gurgaon, own house, works as Head of Business for India for an American company. Belongs to loving, liberal Kashmiri family, father retired Brig., mother retired teacher, elder sister settled in Mumbai, married, with child. Looking for a good-natured girl with smart personality who is a blend of modern and traditional values. Contact with photograph-9899995771 (Father), 09167000253 or mail at mkganju2@yahoo.co.in



पञ्चाङ्ग

सप्तर्षि-५०८८ * विक्रमी-२०६९ * क्रिस्तान-२०१२-१३

निर्वासन-२३

१ मार्च २०१२ से १० मई २०१२ तक

* *

१ मार्च (अष्टमी, गुरुवार)	... तैलाष्टमी
८ मार्च (पूर्णिमा, गुरुवार)	... होली
११ मार्च (चतुर्थी, रविवार)	... संकट चतुर्थी
१३ मार्च (षष्ठी, मंगलवार)	... थाल बरुन
१४ मार्च (सप्तमी, बुधवार)	... सोंथ
१९ मार्च (द्वादशी, सोमवार)	... पंचक आरम्भ
२२ मार्च (अमावस्या, गुरुवार)	... थाल बरुन, चैत्रामावसी
२३ मार्च (प्रतिपदा, शुक्रवार)	... नवरात्रारम्भ, नवरेह थालस बुथ वुछुन
२४ मार्च (द्वितीया, शनिवार)	... पंचक समाप्त
२५ मार्च (तृतीया, रविवार)	... जंगु त्रय
२८ मार्च (पंचमी, बुधवार)	... कुमार षष्ठी
३१ मार्च (अष्टमी, शनिवार)	... दुर्गाष्टमी
१ अप्रैल (नवमी, रविवार)	... रामनवमी, नवदुर्गा विसर्जन
६ अप्रैल (पूर्णिमा, शुक्रवार)	... हनुमान जयन्ती
९ अप्रैल (तृतीया, सोमवार)	... संकट चतुर्थी
१२ अप्रैल (षष्ठी, गुरुवार)	... वैतालषष्ठी
१५ अप्रैल (दशमी, रविवार)	... पंचक आरम्भ
१६ अप्रैल (एकादशी, सोमवार)	... वरूथिनी एकादशी
१८ अप्रैल (द्वादशी, बुधवार)	... स्वामी लक्ष्मण जी जयन्ती
२० अप्रैल (चतुर्थी, शुक्रवार)	... पंचक समाप्त
२३ अप्रैल (द्वितीया, सोमवार)	... श्री परशुराम जयन्ती
२४ अप्रैल (तृतीया, मंगलवार)	... अक्षया तृतीया
२७ अप्रैल (षष्ठी, शुक्रवार)	... कुमार षष्ठी
२ मई (एकादशी, बुधवार)	... नारद एकादशी
५ मई (चतुर्थी, शनिवार)	... गणेश चतुर्दशी
९ मई (चतुर्थी, बुधवार)	... संकट चतुर्थी
१० मई (पंचमी, गुरुवार)	... ज्येष्ठा देवी यज्ञ

* *

स्रोत : विजयेश्वर पञ्चाङ्ग * सम्पादक : ओंकार नाथ शास्त्री

धारावाहिक - म.क.रैना

गुले बकावली - ७

महमूदा हमाल को मन की बात बताती है: महमूदा ने कहा, “मुझे स्वयं कोई तकलीफ नहीं है। दुनिया में ऐसी कौन सी चीज़ है जो मेरे पास नहीं है। हाँ, मुझे इस समय आप से अवश्य कुछ चाहिये। यदि आप मेरी बात मान लें तो मैं खुशी से झूम उटूंगी।” हमाल ने कहा, “कुछ बताओगी भी या यूँही पहेलियाँ बूझती रहोगी। तुम्हारे लिये तो मैं आसमान से सितारे तोड़ कर ला सकती हूँ। मैं तेरे लिये मुश्किल से मुश्किल काम भी कर सकती हूँ। तुम्हें जो चाहिये, लाकर दूंगी। यह मेरा वादा है।”

महमूदा ने कहा, “मेरा काम इतना भी मुश्किल नहीं है। पर मुझे आप से वादा लेना था। ताज-उल-मलूक को बागे बकावुल देखने का बड़ा शौक़ है। वह वहाँ का महल और चश्मा देखना चाहता है। उसका यह शौक़ आप ही पूरा कर सकती हैं क्योंकि केवल आप को ही वहाँ जाने की आज्ञा है।

हमाल राजकुमार को बागे बकावुल पहुँचाने का वादा करती है : हमाल महमूदा की बात सुन कर सकते में आ गई। उस ने महमूदा से कहा, “यह तुम को किस ने गुमराह किया है? बागे बकावुल के अंदर जाना क्या कोई खेल है? वहाँ जाना मुश्किल ही नहीं, ना-मुमकिन है। उस बाग की निगरानी परियाँ और जिन्न करते हैं। यद्यपि वह सब मेरे मातहत भी हैं फिर भी मुझे बाग के अंदर जाने की इजाज़त नहीं है। पर तुम तो मेरी

जान हो। मुझे यदि अपनी जान पर भी बन आये, तो भी मैं तुम्हारी मुराद पूरी करने की कोशिश करूंगी। जाओ, राजकुमार से कहो कि वह खुश रहे।”



हमाल ने चूहों के राजा को अपने पास बुलाया और उसे कहा, “अपने सारे चूहों को बुला लो। उन्हें हुक्म दो कि वह ज़मीन के अंदर से बागे बकावुल तक इतनी बड़ी सुरंग बना दें कि एक

आदमी उस के अंदर से जा सके।”

चूहों का राजा तुरंत चला गया और अपने मातहत सब चूहों को सुरंग खोदने के काम पर लगा लिया। सुरंग तैयार हो गई। चूहों का राजा हमाल के पास आया और उसे सुरंग तैयार होने की बात कही। हमाल ने उसे कहा, “यह राजकुमार मेरा बहुत ही प्यारा है। इसे

बागे बकावुल देखने का बड़ा शौक़ है। इसे तुम अपने कंधे पर उठाकर सुरंग के ज़रिये बाग के अंदर पहुँचा दो। पर खबरदार! कोई ग़लती मत करना। इस बात का भी खयाल रखना कि राजकुमार को कोई तकलीफ न होने पाये। इस की सलामती की पूरी ज़िम्मेदारी तुम्हारी है।”

चूहों का राजा ताज-उल-मलूक को बागे बकावुल पहुँचाता है : चूहों के राजा ने राजकुमार को अपने कंधे पर बिठा लिया और सुरंग के ज़रिये उसे बागे बकावुल तक पहुँचा दिया। उस ने राजकुमार से कहा, “यही बागे बकावुल है। आप



को यहां जो कुछ देखना है, देख लीजिये ताकि मैं आप को वापस हमाल के पास पहुंचा सकूँ।”

राजकुमार ने कहा, “आप मुझे अपने कंधे से उतार दीजिये। मैं अंदर जाकर बाग़ को और निकट से देखना चाहूँगा।” चूहों के राजा ने कहा, “क्या आप ने हमाल की बात नहीं सुनी? आप की सलामती की पूरी जिम्मेदारी मेरी है। यदि आप को कोई तकलीफ़ हुई तो हमाल मुझे जिंदा नहीं छोड़ेगी। इसलिये मैं आप को एक पल के लिये भी अपने से अलग नहीं कर सकता।”

राजकुमार बाग़ के अंदर जाने की जिद करता है : राजकुमार ने कहा, “आप मेरी बात क्यों नहीं मान रहे हैं? यदि आप मुझे अपने कंधे से नीचे नहीं उतारेंगे तो मैं बाग़े बकावुल को पूरी तरह नहीं देख पाऊँगा। तब मेरे पास अपने आप को मारने के सिवा कोई चारा नहीं होगा। यदि ऐसा हुआ तो भी हमाल आप को जिंदा नहीं छोड़ेगी।”

राजकुमार की बात सुन कर चूहों का राजा घबरा गया। उस ने सोचा कि राजकुमार यदि सचमुच अपने आप को मार डालता है, तो मैं हमाल को क्या मुँह दिखाऊँगा। इसलिये, यही ठीक है कि वह राजकुमार को कंधे से उतार दे और उसे बाग़ को पूरी तरह देखने का मौक़ा दे। यदि वह बाग़ के अंदर भी जाता है तो हमाल को पता नहीं चलेगा। यहाँ बाग़ के अंदर कौन है जो उसे बतायेगा?

यह सोच कर चूहों के राजा ने राजकुमार को कंधे से उतार दिया और कहा, “जाओ, जो देखना है देख लो और जल्दी से वापस आओ। मगर, ख़बरदार, ज़्यादा देर मत लगाना। मैं आप का इसी जगह इन्तिज़ार करूँगा।”

राजकुमार बाग़ के अंदर जाता है : राजकुमार

ने कहा, “आप कोई फ़िक्र न करें। मैं जल्द ही वापस आऊँगा।” यह कह कर वह बाग़े बकावुल के अंदर घुस गया। वहाँ क्या देखता है कि ज़मीन सोने की है। दीवारों के ऊपर कीमती लाल व जवाहर लगे हुये हैं। बाग़ में हज़ारों लाखों क्रिस्म के फूल खिले हैं। फूलों के ऊपर शबनम के कतरे हीरों की शकल में चमक रहे हैं। बाग़ के अंदर एक झील हैं और झील के अंदर नाना प्रकार की मछलियाँ तैर रही हैं। पेड़ पौधों के ऊपर क्रिस्म क्रिस्म के पक्षी बैठे हैं और मीठी बोलियाँ बोल रहे हैं। पेड़ों के ऊपर जो पत्ते लगे हुये हैं वह असल में लाल व जवाहर हैं। जगह जगह फलदार पेड़ हैं जिन में नाना प्रकार के फल लगे हुये हैं। बाग़ के अंदर छोटी छोटी नदियाँ बह रही हैं जिन का पानी साफ व मीठा है। पानी के बहने से मधुर आवाज़ें कानों में पडती हैं। राजकुमार की नज़र जहाँ जहाँ गई, वहाँ वहाँ उसे लाल व जवाहर नज़र आये। यह देख कर वह बहुत हैरान हुआ।

राजकुमार गुले बकावली तोड़ कर लाता है : राजकुमार अब बाग़ के उत्तर की तरफ चल दिया। वह बाग़ के बिलकुल बीचों बीच आ गया। वहाँ एक महल और एक चश्मा था। चश्मे के गिर्द एक दीवार थी जो ज़्यादा ऊंची नहीं थी। चश्मे से जो पानी बाहर निकल कर आ रहा था वह असल में गुलाब का पानी था। चश्मे के गिर्द फ़व्वारे चल रहे थे और पानी के अंदर मोर नाच रहे थे। इसी चश्मे के बीच में राजकुमार ने एक पौधा देखा। पौधे पर एक बहुत ही सुंदर फूल उगा हुआ था। राजकुमार को लगा कि यही वह फूल है जिसके लिये वह यहाँ आया है। राजकुमार ने मन ही मन खुदा को याद किया। फिर चश्मे के अंदर जाकर फूल को तोड़ा और बाहर निकल आया। उसे यकीन था कि यही गुले

बकावली है। उस ने खुदा का शुक्र अदा किया जिस ने उसे यहाँ तक पहुँचने में मदद की थी।

राजकुमार महल के अंदर परी को देखता है : राजकुमार महल के पास गया। महल की दीवारों पर जवाहर लगे हुये थे। राजकुमार ने दरवाज़ा खोला और महल के अंदर दाखिल हुआ।

महल के अंदर का हाल देख कर राज कुमार हैरान हो गया। चारों तरफ यमनी लाल लगे हुये थे। छत से भी लाल व जवाहर लटक रहे थे। आगे एक और दरवाज़ा था। राजकुमार ने आहिस्ता से दरवाज़ा खोला। अंदर सब स्वर्ग जैसा था। बीच में एक पलंग था। पलंग में भी लाल व जवाहर लगे हुये थे। राजकुमार पलंग के पास गया। पलंग पर एक परी सो रही थी। परी का सर बिना ओढ़नी के था। उसके कपड़े सोने के धागों के बने थे और उसके बाल सारे पलंग पर बिखरे हुये थे। राजकुमार परी को देख कर बहुत खुश हुआ। वह पलंग के गिर्द घूम कर उस का चेहरा देखना चाहता था। चेहरा देख कर राजकुमार उस का दीवाना हो गया। परी की आँखें बंद थीं। राजकुमार मन ही मन उससे आँखें खोलने को कह रहा था लेकिन परी गहरी नींद सो रही थी।

राजकुमार पलंग के गिर्द घूमता रहा और परी के अंग अंग की तारीफ करता रहा। परी का पूरा जिस्म देख कर राजकुमार बेहोश हो गया और नीचे गिर पडा। कुछ देर के बाद उसे होश आया। उसे वापस निकलने की जल्दी थी। यह सोच कर कि वह परी को अपनी एक निशानी देनी चाहिये, उसने अपनी अंगूठी निकाल कर परी की उंगली में पहना दी और परी की अंगूठी निकाल कर स्वयं पहन ली। राजकुमार का मन वापस जाने को नहीं कर रहा था लेकिन जाना ज़रूरी था।

चूहों का राजा परेशान हो जाता है : उधर चूहों का राजा परेशान था। राजकुमार को गये हुये बहुत समय हो गया था पर वह वापस नहीं आया। उस ने सोचा, यदि राजकुमार किसी मुसीबत में फंस गया होगा तो वह हमाल को क्या जवाब देगा। उसको तो वह मार ही डालेगी। उसने अपने आप को कोसना शुरू किया कि क्यों उसने राजकुमार को नीचे उतार कर आगे जाने दिया। उसके दिल पर छुरियां चलने लगीं। “हमाल के पास कैसे जाओं और उसे क्या मुँह दिखाओं?” वह खुद बाग के अंदर जाने की सोचने लगा। पर यह सोच कर कि आसमान से कोई जिन्न या परी पहरेदार उसे देख कर हमाल को बता देगा, रुक गया। वह मन ही मन राजकुमार को बुरा भला कहने लगा कि क्यों उसने बाग के अंदर जाने की ज़िद की।

राजकुमार वापस आ जाता है : अचानक चूहों के राजा को दूर से राजकुमार आते हुये दिखाई दिया। उसे यकीन ही न हो रहा था। राजकुमार को करीब आते देख कर वह खुश हुआ। उस ने जल्दी से उसे कंधे पर बिठा लिया और हमाल के पास पहुँचा दिया। चूहों के राजा ने हमाल से कहा, “राजकुमार बाग के अंदर जाने की बहुत ज़िद कर रहा था पर मैं ने उसे जाने न दिया। मैंने कहा कि मेरे कंधे के ऊपर से जितना देख सकते हो, देख लो।” हमाल खुश थी कि राजकुमार जल्दी वापस आ गया। खाना खा कर उस ने साज़ व संतूर की महफ़िल सजायी। कुछ देर के बाद राजकुमार ने हमाल से संगीत बंद करने को कहा। उस के बाद वह महमूदा को साथ लेकर अपने कमरे में चला गया।

(अगले अंक मे जारी)

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Book Review - T.N.Dhar 'Kundan'

C.L.Gadoo's 'Kashmir Hindu Shrines Heritage and History'



At the outset I must congratulate Shri Gadoo for writing this book so painstakingly after a good lot of research. He has dedicated it to his late father Shri Janki Nath Gadoo and rightly so because heritage and history belongs to our fathers and forefathers. The book has a very well written and analytical foreword by our eminent historian, thinker and writer Shri M.K.Teng. The shrines described in the book have been appropriately grouped under various categories, stone temples, spring temples and cave temples. These have been described in great detail, giving an account of their architecture, location, historical background and the legends attached to them. These descriptions have taken into account minutest details that have gone collectively into giving an idea of the architectural grandeur, cultural importance and the religious sanctity of the shrine concerned. Innumerable sources have been tapped by the author to trace the history of every shrine mentioning the king by whom or in whose regime the temple was established and the deities who have adorned their sanctum sanctorum. This extract will amply prove what has been stated above:

“Ancient stone temples of Kashmir are either square or oblong, subdivided into closed or open types. The doorways are everywhere rectangular and Brahmanical temples face in all directions. However, they bear a unique feature in having the water spout, without exception, to the left of the image. The temple walls are profusely carved. The basements of these

temples consist of single or double platform, thus giving a single or double passage for circumambulating.”

“Pandit Sona Lal Thusu, who was originally a resident of the village Liddarwan, established a shop in Shardi village in 1922. Sona Lal was witness to the annual pilgrimage to the Sarada temple.... He has given a full description of the visit of Kashmiri saint Mathura Devi, who visited Sarada shrine in 1933.....”

The book has convincingly argued that the Hindu temples are not merely prayer houses but seats of learning and culture where one experiences the presence of the Absolute and embarks on an exercise to know Him. There are certain ancient Sanskrit texts still extant, which throw light on the origin, history and the religious importance of the holy river Vitasta, as also the shrines at Tulamula, Amarnath, Sharada, Koti Tirtha etc. These are called Mahatamyas. The learned writer has drawn extensively from these sources to establish the relative importance of each one of these shrines and their pristine glory. There is a separate chapter on the legendary river, Saraswati, on the banks of which the civilization of Kashmiri Pandits is deemed to have flourished because of which we are known as Saarswat Brahmins. While it is widely believed that the river, which existed in Vedic times and later, no longer exists and must have either dried up or got merged with some other major river, I am of the opinion that a serious thought should be



given to the possibility of the river Saraswati and the river in Afghanistan called Harakeeti being one and the same. We know Gandhar (modern Kandahar) has been closely linked with India and we also know that Dewan Nand Ram of Kashmir was the governor of Afghanistan. We also know that the tribes on the Indian side were called *gana* and on the other side *apa-gana*, whereby the name *Apaganasthan* (Afghanistan).

The chapter on destruction of temples is very poignant and painful. It details the events that took place from time to time in Kashmir, which led to the destruction and desecration of Hindu temples, shrines and places of worship, followed by persecution and forcible conversion. This has happened in the period of Mughals, Pathans, Shahriris, Chaks and others. So much so that desecration of temples and usurpation of the temple land and property took place even in the post independence period. This chapter highlights the pain and plight of Kashmiri Hindus and their suffering from time to time, physically, mentally and emotionally. These details have chronicled the darkest chapters of the history of Kashmir. The author has given vent to his own deep rooted feelings and his concern for the plight of the society to which he belongs.

The book has a wide coverage of all types of temples and shrines dedicated to Shiva, Vishnu and His various incarnations and Shakti in Her different forms of Laxmi, Kali, Durga etc. The age-old tradition of Kashmir of having allegiance to specific form of Shakti, called Kula Devi or family goddess has also been described in this book purposefully and authentically. This highlights the practice of Shakti worship that has been prevalent in this part of the country since ages. Although it is said that

Brahma, the creator is not worshipped as such, (there is only one temple dedicated to Brahma at Pushkar in Rajasthan), the learned writer has traced some information about the temple dedicated to Brahma, the creator as well.

A very important under current in the entire book is to establish the historic fact that Kashmir has been religiously, culturally and traditionally a part of this vast country Bharatvarsha where God is worshipped in His various forms of Brahma, the creator, Vishnu, the sustainer and Rudra, the destroyer; Vishnu in His various incarnations of Rama, Krishna etc, Shiva along with His consort; Shakti in Her different aspects of Parvati, Laxmi, Saraswati, Kali and the like. This link needs to be preserved and strengthened by reconstructing the damaged shrines, establishing them as seats of worship and culture and bringing back their lost glory. There is also a paramount need for our young researchers to carry on this study, which has so thoughtfully been inaugurated by Shri Gadoo, further to bring to light the hidden history and cultural importance of these temples and shrines, through an in-depth study of various '*Mahatamyas*' and collateral evidence that may be available in different manuscripts still untraced and untapped.



Contact author at: cl.gadoo@gmail.com

Contact Reviewer at:

trilokinathdhar@yahoo.com

ललु वाख

परस हा मालि पोरुम तु पानस वुनुम
वनु कस ललि छुय मे पानस राह ।
वाय गोम दिलस मे क्याह कोरुम
कुनुय ऑसिथ सोरुम नु ज़ांह ।।

Your Own Page



MAEJ KASHIR
by Kapil Kaul

Maej Kashir (Mother Kashmir) is represented as an indigenous common Kashmiri woman with Tar(n)ga (the head gear) flanked on both sides over the ears with Dejhoor (the two golden almond shaped ornaments), a sign of her marital status. She has a stuff of rag on her head. That in Kashmiri is either (1) aatha-taez (a rag for utensil cleaning in kitchen) or (2) haur (a stuff of cloth dipped into clay to white-wash the walls of house) The latter has a pun (double meaning). To wish someone 'Haur lagun' in Kashmiri mean to get wiped out. (Similar like, "get lost") A muzzle of a weapon is raising her golden ornament but she shows no fear. She seems to be looking with wide open eyes to the person holding the weapon. Behind her in the background on the left side is deluge (tufan), the trees are shaking (slanting), snow covered peaks far away and a capsized boat are a sign of immense disturbance. On the right side there is a holy shrine, (familiar to every Kashmiri) radiating calmness and silence.

Kapil Kaul is an artist. His interest and fascination for art -painting and drawing, developed early from his childhood. He left his native place Srinagar in 1978-79. He studied painting and graphics at the University of Art in Austria. In recognition of his talent, the Austrian Ministry of Science and Research in Vienna granted him a scholarship for three years. He finished his academic studies with merit in 1985-86. Now he teaches Graphic Arts at HTL1 Bau Und Design, Linz, Austria.



Kapil is the son of legendary teacher & Kashmir Shaivism Scholar Pt. Janki Nath Kaul 'Kamal'. Kapil's works are in various public and private collections in Europe and USA.

Kapil's Charcoal & Color Crayon Drawings



Your Own Page

Maanav Ganjoo

14-year old Maanav Ganjoo is the **Times of India Star Correspondent**. He was one of the 25 students selected out of 800 students and awarded the Times of India Star correspondent award, 2011. He is seen here receiving the 'Star Correspondent 2011-12' Award from Mr. Somit Sen, Assistant Director, TOI and in the photograph below, on the prominently advertised Times Junior Editorial Board



which brought out the TOI special edition on 26th January. He is writing regularly for the TOI Student Edition.

Maanav is studying in RIMS International School at Juhu. Not only is he the deputy house captain, but also a

topper in academics and represents his school in football and various olympiads and competitions. He is the son of Dr. Sanjay Ganjoo, Dental Surgeon and Seema Ganjoo, Autism Interventionist. Maanav is a budding chemistry scholar, probably following in the footsteps of his maternal grandfather, Dr. A.N. Bhat, who retired as Head of Technical Services, Hindustan Unilever Limited, Mumbai.

Maanav is very mature and humble for his age. He would love to master quantum mechanics when he grows up. He lives at Bandra (W), Mumbai.

Your Attention Please

Milchar invites and encourages you to send news of your achievements and those of your children alongwith photographs for publication in these columns.

Your Own Page



**Recent Photos of
Chakreshwar &
Kheer Bhawani,
Kashmir**

Courtesy: Suhail Kaul, Sharjah, UAE

Editor's Mail

➤ Mahara Namaskar.



Please accept my greetings on the completion of one year of the 'Revived' Milchar. Your hard work and dedication is paying dividends to you and contributing towards the overall development of the community. I congratulate you and all others who are associated with its publication.

Well the articles published are all informative and help in gaining knowledge. My humble submission would be to focus more on the younger generation, who need to know more about our roots, traditions, Sanskars, Riti and Rivaj. For this I would appeal to the readers of Milchar and the writers in general to write more on such topics and write with some in deft research.

To begin with, could it be possible to publish, say Panchastavi, Bhavani Sahsrana, Shivmahimnapar Stotra, and the likes, with some explanation/meaning/translation in English/Hindi, so as to make them understandable in the languages that we understand.

In this month's issue also, the articles on Mahatma Shankar Razdan's Leela and Mahatma Pandit Krishanjoo Razdan's Leela make great reading.

Migration has changed our cultural environs, so I think the onus is on we the writers and we the editors. Writing fiction in today's world is not as important, as fighting the onslaught of cultural invasion. I would request you to kindly remember that the former President of Kashmiri Samiti Delhi, Sh. C.L. Gadoo Sahib has compiled a voluminous book on our temples and places of pilgrimage. You could make use of that. Sir, Please forgive me if I have exceeded

my limits today, but I get irritated when every Kashmiri Pandit sends me a SMS on 31st December wishing me 'A Happy New Year' and almost no one sending a word on NAVREH. I wonder where are we heading towards. I am afraid, this trend may make us sing one day '*Kava chala Hans ki chaal*' and it is here that you are playing a significant role and deserve all the praise. Congratulations. A wonderful issue as usual. Congratulations to all the contributors. Vande Mataram.

With warm regards,

Brij Nath Betab.

New Delhi

bnbtab@yahoo.co.in



➤ Respected Raina Saheb,



Namaskar Mahara. As desired by your good self I am forwarding my write-up for your perusal. I do hope that this article will match the standard set for the august magazine.

Sincerely,

Ravinder Koul

New Delhi

ravinderkoulravi@gmail.com



➤ Dear Editor,



At the outset let me wish you all at Milchar team and all the Biradari members a Happy, Safe and Prosperous New Year. May the new year bring success and prosperity to the whole team of Milchar.

I Thank you for the first edition of Milchar 2012. As always we eagerly await each new issue and it is always refreshing to read Milchar. It is not only educative and informative but also gives

Editor's Mail

information about various happenings within the KP Biradari. Various articles on Kashmir and KPs keeps the younger generation born outside Kashmir in touch with our roots, which unfortunately are eroding with each passing day. Also the tri-lingual edition makes it readable for all the sections of the community. I would also like to convey our gratitude and wishes to Sh. Chander M. Bhat for his services towards capturing the cultural heritage of our community. We need more such people in the community to preserve our heritage for the future generations.

Kindly give me bank details of Milchar so that I can send my subscription.

Regards,

Suhail Koul

Sharjah, UAE.

koulsuhail@yahoo.co.uk

●●●

➤ Dear Raina Saheb

Namaskar. My congratulations to you for reviving Milchar. I have been reading Milchar regularly on internet. It has improved under your editorship. In this era of community's displacement and overall change in the socio-economic life, efforts like this are worth acknowledging.

I have shifted to Bangalore in November 2008. I am not getting hard copy of the Milchar regularly. May I request you to kindly see that I get the Milchar regularly.

Regards,

A.K.Sapru

Marthahalli, Bangalore

avjee@hotmail.com

●●●

➤ Dear respected Raina Sahib,
Thank you for posting e-Milchar. It is great to read the articles. I am including two pdfs



with this mail for your review and inclusion in 'Your Own Page' of Milchar:

1. Maej Kashir
2. Srinagar Drawings

Regards,

Kapil Kaul

Linz, Austria (Europe)

kapil.kaul@gmx.at

●●●

➤ Dear Raina Sahib,

You are blessed with a number of eminent writers. My knowledge is limited and it would be unfair to comment on anything. I try my best to learn certain things now after retirement. However I would request if it would be possible to include information on the courses available to our future generation right from 9th Standard. We have had enough of Engineers and doctors. It is time we start explaining to parents and children alike that there is world beyond these subjects. We have eminent teachers in the group and it is requested to solicit their views. My vision is to penetrate into Civil Administration, Law, Finance and Industry (not necessarily as engineers but as managers after MBA). I wish to see hundreds of our boys as IAS, IFS, Judges and top lawyers, Broadcasters and Journalists and Editors, Managers, General Managers, Managing Directors etc etc. This is my humble suggestion please.

Best regards,

Ravinder Tikoo

ravi.tikoo@gmail.com

●●●

➤ Respected Raina Ji,
It gives me great pleasure to be in touch with our ethos. Many wishes for the year 2012 and



Editor's Mail

wishing a great success to the Magazine. I am all praise for the articles by different personalities of our community. Many a times while going through the articles in different KP magazines, I find lot of rhetoric being reproduced time and again (please correct me if I am wrong). The current need of our community is to be focussed on different issues facing us. The prime and paramount, in my opinion is to know about our culture and to spread the message throughout the cross section of our community. In my opinion the best thing we can do is to get a series of articles which teache us and new generation about the basics of Trika Saivism [for which we are known and culturally attached]. I know a scholar in this field and if you desire so I can provide you with his details so that we can request him to pen down such articles in series. I am sure you are knowing gurus in this field who can help. The same has to be in simple and common man's language so that it is easy to comprehend in contrast with complex texts which are more of scholastic in nature than educative. I hope my suggestion is of some value.

With warm regards and thanks for keeping our tradition alive.

Dr. Avtar K. Raina,
Principal Scientist,
Rock Excavation Engineering (Blasting)
Central Institute of Mining & Fuel Research,
Nagpur, Maharashtra.
rainaji@gmail.com

Dear Mr. President Kaul Sahib,
It gives me great pleasure to express my sincere appreciations on the annual celebrations of Haven organised and conducted by KPA under your able and extraordinary leadership. It was for the first

time I participated in this celebrations. I could not imagine so many of our brethren there in such a big city of mumbai meeting for the ocassion. For a moment I got the feeling as if we all were in srinagar. This is all because of your deep interest in the community welfare. I congratulate your leadership and your dedicated team.

I have joined Thakur Post Graduate College in Mumbai as visting professor of Chemistry teaching M.Sc classes since December and that keeps me slightly busy. Otherwise I am always available for any kind of community work which you feel I will be capable of.

With great regards and lots of loves to you and your team

Prof. Ashok Aima
Borivali (E), Mumbai.
ashokaima1949@gmail.com

Dear M.K.Raina ji,



Namaskar. Shubha Shiva Ratri! May Vatuka Bhairava be gracious enough to shower His blessings!

We enjoy reading the Milchar Journal. It brings us back to Kashmir. Attached herewith is the write-up on the Horashtami - according to the Kashmir Paddhati for publication in the forthcoming issue of Milchar.

Regards from jaya Ji,
Dr. Chaman Lal Raina
Ajmer, Rajasthan.
rainachamanlal@yahoo.com

Respected Raina Sahib,



At the outset let me thank your whole team for organizing a very good celebration of the Annual Havan and look forward to more of such successful events. your

Editor's Mail

last issue of Milchar contained a good lot of articles. The poem titled 'Yuva Shakti' by Rakesh Roshan Ji was really emotional and touching .

I am attaching an article titled 'Spirituality is the Best Healer'. I hope you find it worth publishing in your forthcoming issue. In addition I wish all my Kashmiri friends a Very Happy Navreh.

With regards,

Sunaina Kaw

Nahar Amrit Shakti, Mumbai
sunaina64@yahoo.co.in



➤ Dear Mr. Rajen Kaul,

It is heartening to know that significant efforts are being made to get the Sharda Sadan completed as soon as possible. I am sure it is only possible with the dedicated efforts of the board members under your able leadership. We as members of the community should be obliged to all of you for taking this initiative at the cost of your personal time. While I do realize that this responsibility should not be with only a few people but to each and everyone member of the community but everyone may not be in a position to spend personal time. Realizing this fact that I am unable to do that I feel indebted to all of you and others who spend their personal time for the sake of keeping our community alive. As a responsible member of the KP community I will try and do whatever help I can in my small capacity on an ongoing basis. I have been trying to do this not only for Sharda Sadan but also for some activities in Noida and Delhi (places where I have lived at some point).

Mr Kaul, I may not be able to do much

in terms of sponsorships etc. but would like to contribute in a small and affordable way. I would appreciate if I could have the name on which I could write a cheque that I can courier to you. Alternately if I have the bank transfer details that also would be helpful.

Kind Regards,

Surinder Kher

surinder.kher@yahoo.com



President's Message ... From Page 4

Day. I request all the Biradari members to update us on your contact details through communication to KPA office or through your Area Mentors or through email on kpamumbai@yahoo.co.in.

Involving Youth: We were encouraged by the participation and networking in large numbers of our youth at the Hawan function. We are approaching more younger members of our biradari to get them excited to come forward to make our Youth Forum more active and vibrant. Our Youth Forum is planning to organize a KPA cricket league tournament in next few weeks.

While closing, I would like to thank you again for your contribution and appeal to you to remain engaged in our ongoing projects/activities. I will be pleased to receive your suggestions for raising contributions for Sharda Sadan.

With regards,

Rajen Kaul



Contact Rajen Kaul at rkaul06@gmail.com



They Left Us

Shri Kashi Nath Kaul (Rais), Father of Shri S.K.Kaul of JNPT and Smt. Usha Bhat of Kopar Khairne left for his heavenly abode on 4th February 2012 at JNPT Township, Navi Mumbai.



Shri Neel Kanth Mattoo, Father of Shri R.K.Mattoo (Former President, Kashmiri Hindu Association, Bangalore) left for his heavenly abode on 8th February 2012 at Bangalore.



Shri Pushkar Nath Kher, Father of film actor Anupam Kher left for his heavenly abode on 10th February 2012 at Mumbai.



Shri Vijay Kaul (King Ji), Son of Late P.N.Kaul (of Sheshyar, Habbakadal, Srinagar) and brother of Shri O.K.Kaul of Bandra-Kurla Complex, Mumbai left for his heavenly abode on 19 February 2012 at Mumbai.



Shri Girish Kachroo, Son of Shri Rattan Lal Kachroo of Vasundhara Enclave, New Delhi and Brother of Shri Rohit Kachroo of Thane, Mumbai left for his heavenly abode on 4th March 2012 at Delhi.



Shri Surinder Nath Dhar of Beverley Park, Mira Road (Brother-in-law of Shri Surinder Wazir of Napean Sea Road and Shri M.L.Mattoo of Chembur) left for his heavenly abode on 9 March 2012 at Mumbai.



Smt. Rupa Dhar, Wife of Shri T.N.Dhar Kundan of Bangalore (Consulting Editor Milchar) left for her heavenly abode on 16 March 2012 at Bangalore.



Milchar and KPA Mumbai sends its deep condolences to the bereaved families.

Obituary



With profound grief and sorrow we inform the heavenly departure of Vijay Kaul (King ji) Son of Late Shri Pushkar Nath Kaul (Of Sheshyar, Habba Kadal, Srinagar, Kashmir) on 19th February 2012 at Baroda Aditya Building, Bandra Kurla Complex, Mumbai at a premature age of 45 years.

Vijay was an academician par excellence during his college days and a computer wizard. Over and above, he was a true reflection of Sattvic personality, bearing highest purity of mind, straightforwardness, truthfulness, serenity, modesty, gentleness and so on. He was a true devotee of Lord Krishna and Lord Shiva. He has designed and developed a number of cultural and religious websites, which include:

<http://iskconharidwar.webs.com/>
<http://vijaybhajans.webs.com/>

We invite solemn prayers from all for his noble soul to rest in eternal peace.

GRIEF STRICKEN

Brothers : S.K.Kaul (NBCC, Delhi),
O.K.Kaul (BOB, Mumbai)
All family members, relatives, friends,
near and dear ones.



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OBITUARY



Shri Kashi Nath Kaul (Rais)

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥
- श्रीमद्भगवद्गीता २-२०

With profound grief, we inform the sad demise of Shri Kashi Nath Kaul 'Rais' (originally from Anantnag, Kashmir) on 4th February 2012, at Mumbai. We pray to Almighty to rest his noble soul in peace.

Deeply mourned and remembered by

S.K.Kaul - Chief Manager (Admin) & Secretary
Jawaharlal Nehru Port Trust
Entire Kaul (Rais) family
Relatives & Friends