



मिळुचार MILCHAR

July - September 2002

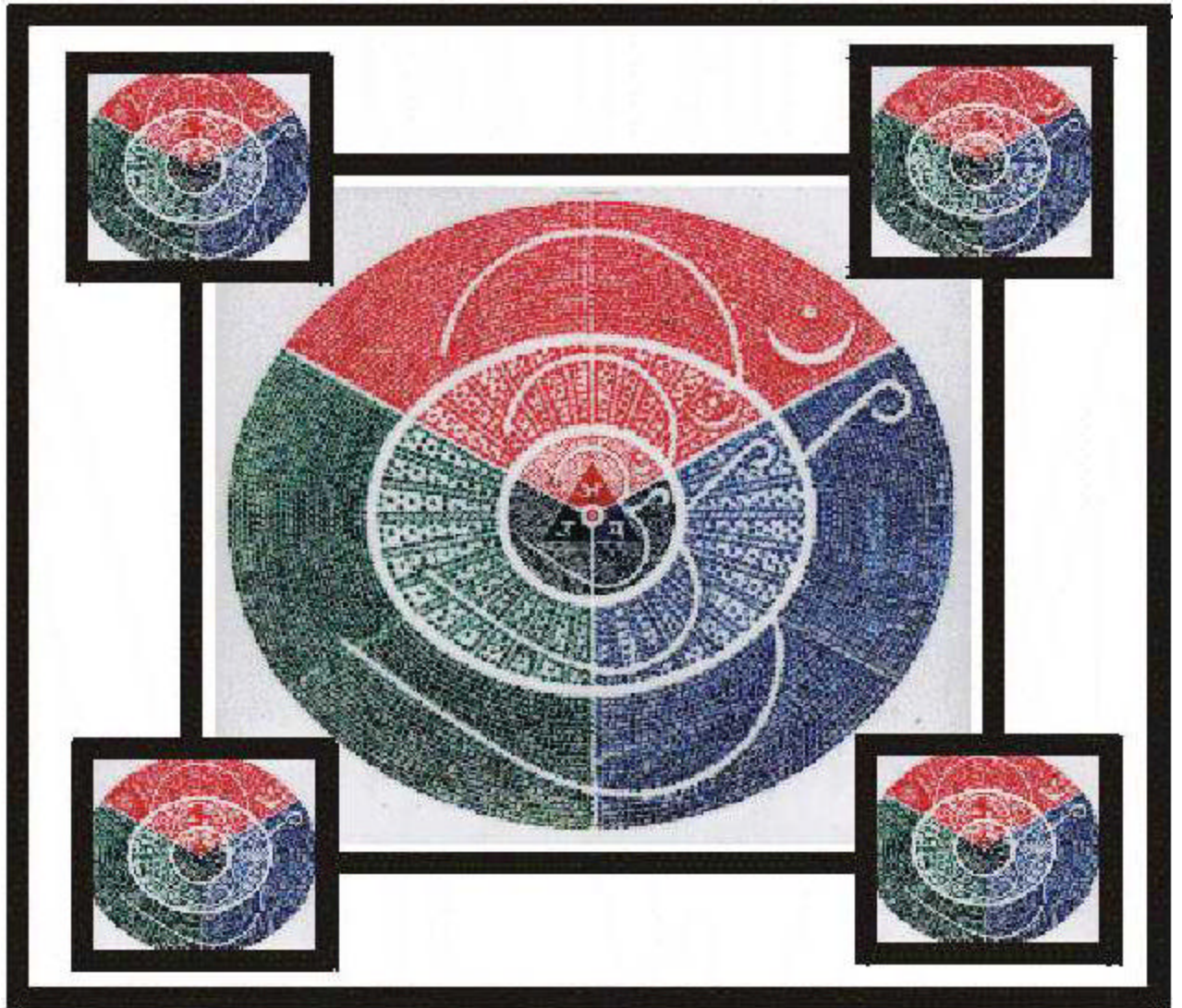
Editorial Team

Editor-in-Chief: P. N. Wali

Coordinating Editor: M. K. Raina

Members: J. N. Kachroo, Onkar Aima, Basanti Raina

Website: <http://www.milchar.com> **E.Mail:** kpamumbai@yahoo.co.in



yy ok[k

ॐ ॐ

अक्युय ओंकार युस नाबि दरे
कुम्बुई बह्णाण्डस सुम गरे ।
अरव सुय मन्थुर च्यतस करे
तस सास मन्थुर क्याह करे ॥



ओंकार ये'लि लयि ओ'नुम
वुह्य को'रुम पनुन पान ।
शु-वो'त त्रॉविथ सथ मार्ग रो'दुम
ते'लि लल बुँ वॉचुंस प्रकाशस्थान ॥



स्वयि कुल नो द्वुँह सूँत्य् सँगिजे
सर्पिनि ठूलन दिजि नो फा'ह ।
से'कि शाटस फल नो वेंविजे
रावुँर्यजि नुँ को'म याज्यन तील ॥



मुडस झानुँच कथ नो वेंनिजे
स्वरस गोर दिनुँह राविय दो'ह ।
युस युथ करिय सु त्युथ स्वरे
क्रेरे कॅरिजि नुँ पनुनुय पान ॥



आरस नेरि नुँ मो'दुर शीरय
न्यर-वीरिस नेरि नुँ शूरानाव ।
मूर्वस प्रनुन छुय हँस्यतिस कथुन

यसौ मालि दांदस ब्यहा चाव ॥



बबरि लंगस मुशिक नो मरे
हूज बरित कोफूर नेरि नुँ जाँह ।
मन यो'द व्वारहन फेरिय जेरे
नतुँह शालुँ-दुंगे नेरिय क्या'ह ॥



Between Ourselves

... J.L.Manwati

Namaskar. The glaring result of the recent election in Jammu & Kashmir was that Abdullah family was shown the door after 27 years of rule or call it misrule in the State. Unfortunately, 'Kaun Banega Mukhyamantri', tussle between the Congress and the Peoples Democratic Party, evaporated even the chance of coalition government coming to power in the State. Dr. Abdullah from day one said that his party having lost the trust of the people, would sit in opposition and let the new government function without any hassle. Meanwhile the power-hungry parties demonstrated that they neither have any concern for the sanctity of the mandate nor for the enormous sacrifice made by the people braving bullets in the election. The people who wanted an alternate government and had voted for it, though in a fractured manner, felt betrayed and deceived.



The astute politician, Dr. Farooq gleefully was watching the situation and he played his, though constitutionally correct, card at 11.00 PM in the night of 17th October by declining to continue as the care-taker Chief Minister, which left the Governor with no choice but to invoke Governor's Rule in the State. Taken aback by Dr. Farooq's role, both the Congress and the PDP started showering all the possible invectives on the spoil-sport Dr. Farooq, forgetting their uncompromising attitude for the ascendancy to the power chair, which brought situation to this mess.

Whatever would be the fate of J&K in the coming weeks vis-a-vis Government formation, the recent elections garnered a goodwill for both the State and the Centre for holding and conducting elections in free and fair manner. This notwithstanding the threat of militancy, the boycott call given by Hurriyat and Panun Kashmir.

As far we Kashmiri Pandits are concerned, Shri Raman Mattoo who was kept in humour by the National Conference by assuring him a mandate from Habba Kadal constituency, which for domestic squabbles, we are told, was later dropped, forcing him to stand as an independent candidate. There were as many as half a dozen more Kashmiri Pandit candidates who had accepted mandate from one or the other party demonstrating amply our 'crab mentality'. The Delhi migrants, defying the boycott call of Panun Kashmir exercised their franchise through postal ballot. If there were not six other candidates between whom the Delhi votes got divided, Shri Mattoo would have won with a better margin.

It is sad that our leaders could not come on one platform even in the pre-election period to chalk out their strategy. Some of them, though very late in the day, toyed with the idea of representation in exile, while some fell to the bait of Dr. Farooq, who assured them three seats in the State Vidhan Sabha. Yet some thought it prudent to meet the President Dr. Kalaam to apprise him about the plight of the community, although these leaders are fully aware that President in no manner can influence the Executive in such extraneous matters. While Panun Kashmir met the President with one brief, the President of Kashmiri Samiti, Delhi had met him with a brief totally at variance with Panun Kashmir.

Between ourselves, I think even the scientist turned President must be having a last laugh on the 'Fusion Problems' of our miniscule community. ●●

From the Editor's Desk

Our ZAAN

... P.N.Wali



Again and again, I come to the same theme that our need is identity. Our slogan is going back to Kashmir, but we know the odds against it. With every day passing, the odds are increasing. Our existence outside the state is getting stabilized, may be gradually, may be painfully. A new equilibrium is stabilizing. We may after some time not be ready to disturb the new found equilibrium. But even at that stage, we will look for one thing - our identity. Previously, identity was connected with physical identity, Kashmir. Even those living outside its confines re-established it every time through annual visits to their home land. Its loss has lost us an important anchor. It is therefore necessary that we work hard to reinforce our identity - a 'Kashmiri Pandit' within us.

The ZAAN programme run by Lalla-Ded Educational & Welfare Trust and the Kashmiri Pandits' Association for over three years now, has served an important pillar for identity edifice. The Information Digest running into three volumes, is an effort to give our young and not-so-young members a look into what Kashmir or a Kashmiri is. The third volume is an effort to help people read Kashmiri written in Devanagari script. Thanks to Shri Sunil Fotedar, these books are now available on the website.

The annual ZAAN festival with ZAAN QUIZ has become another community event. This year it was held on 15th September. The added attraction this time was ZAAN QUIZ for the elders, in which 35 people, grouped into 7 teams, participated.

The level of attainment in the children was much higher. But there was not much of an increase in numbers. Why this? This puzzles me sometimes. We want identity. We want our children to share our values. We want them to know more of Kashmiri and facts about Kashmir. Yet we want these prescriptions for other children, for other parents to follow. But not we. I still hope that Biradari members will give it a thought and encourage their children to participate in community events like this and connect themselves with their roots. Younger ages are when this process is better attempted. Let us get out of the syndrome of making suggestions for others to follow and not to be practical by ourselves. I am sure that the compelling need of reinforcing our identity will direct us to take practical steps towards **zaan**, in days to come.

Thanks - Sunil Fotedar:

Thanks to Sunil Fotedar of Texas, USA, who, through the website **www.zaan.net** and **www.milchar.com** has made ZAAN and Milchar available on internet. Sunilji has done a yeoman's job in designing, developing and maintaining the two websites. Titled 'The Kashmir Series', Shri Sunil Fotedar has also uploaded the ZAAN literature in **pdf** format at the website:

<http://www.ikashmir.org/pdf/index.html>

Shri Sunil Fotedar deserves all kudos for the same.

●●

हॉरिसाथ



बूट्टेह ख्वरा'ह अख वति प्यठ प्योमुत
ऑसा'ह वॅहरिथ छारान त्रेश
हूना अख आव लमुना'ह को'रनस
फुचिमचि बुथ्य्-खंजि द्युतुनस फेश
डाला दिथ न्यून नालि अँकिस कुन
त्रेशि हँतिस मा फुटि अज त्रेश



ऑनूँह खँडा अख अडुँगँर मडुँगँर
छूवट्टेह डेरस प्यठ त्रावान गा'ह
गावा अख पँच मुदया कँरनस
हूजा अख पँच द्युतुनस हा'ह
मचि अकि तुज, थँव जचि तुरि पुशरिथ
अमि ओर कँम्प वुछ, कस वनुँह क्या'ह

- दीना नाथ नादिम

'Pure for Sure - Onkar Aima'

... J.L.Manwati

If I were a poet I would pour my heart out and compose an 'elegy', If I was a Pastor I would sing a 'requiem' and if I canvass portraying the Kashmiri's proud and beloved last on 28th September 2002; But, nor a Pastor nor a painter, so I seventh chapter of Bhagavad broadly encompasses the Krishna enunciates thus the nature in this Canto, which,



were a painter I would paint a full multifaceted personality of son, Onkar Aima, who breathed his unfortunately, I am neither a poet take refuge in the Canto (1) of the Gita which, in my humble opinion, persona of Aima Saheb. Lord virtues of Godly persons with divine undoubtedly Onkar was :-

***“ Fearless, purification of ones existence,
inquisitiveness of spiritual knowledge, charity,
austerity, simplicity, truthfulness, freedom from anger, compassion, fortitude, cleanliness,
passion for honour. These are the transcendental qualities of Godly men with divine
nature O - partha.”***

Born in a venerable family of 'Datatreya Kaul- Gotra' Aima was the nickname acquired by the family as it is said, the family was gifted with a boon to be osteopaths (Waatangaer) who provide healing touch to people with orthopaedic dislocations. At their Fateh Kadal jointfamily compound, it is believed, long queues of people with orthopaedic ailments would be attended to by the family elders who were gifted thus. Onkar may not have inherited or practised osteopathy of his elders, but surely he had imbibed in abundance the art of providing ' healing touch', of harmony and friendliness which was evident by his exemplary behaviour.

Having been endowed with an impressive tall personality with chiselled Aryan features Onkar was born with masculine charm. This God gifted body of exquisite physical features had been enveloped by Aima Saheb by his conscious effort with virtues of a 'human being' which made him the most lovable person.

In the post Independence era when the cultural renaissance threw up talents in the field of art and aesthetics in the Valley, naturally Aima saheb with his handsome personality and irresistible befriending qualities emerged as unanimous choice for spearheading the cultural movement. Drawn into the cultural vortex he soon found himself leading the cultural movement of the time. This movement not only revived the folk and traditional theatre of Kashmir but with the passage of time the movement became 'Progressive Think Tank' of the post-independence era of Kashmir.

By this time Aima Saheb had mastered the art of friendship which remained most amazing characteristic of his persona. Friendship to him meant life long bond even in the vicissitudes of life - a rare quality in the present day shifting-loyalties scenario.

In those days the siblings from the ruling clan Viz. Bakshi Saheb's family were his contemporaries. They could also not resist Aima Saheb's infection of friendship. The friendship in the following years grew so much that Onkar became part of the family. Any other person in his place would have exploited the relationship for his personal benefits, as was, sorry to say, wont of many of our Kashmiri pandits of the time but Aima Saheb with his passion for his honour and self respect knew where to draw the line between friendship and overbearance. This trait of his character endeared him more to his friends and he was considered as a true selfless friend.

When political exigencies forced his politically connected friends to take a different political stance on various burning issues, Aima fearlessly did give vent to his feelings, but

it did not create any chasm in the friendship - infact it continued and became more cohesive. Now that Onkar is gone, the bond I am sure, shall always remain with his bereaved family.

When the history of cultural upsurge in Kashmir would be documented it would be mentioned loud and clear that Onkar Aima was the lead actor in the first ever made Kashmiri film 'Menziraat', which bagged the President's silver medal as the best regional film in 1964.

Being an ardent student of aesthetics his passion to satisfy his creative talent brought him to Bombay in 1965 to pursue his career in film industry, leaving his lucrative government gazetted job. The Industry was quite receptive and offered this new face a lot of chances and Aima Saheb played different roles under famous banners of that era. But the irrepressible creative artiste in him remained restive. Here, the composite epicurean traits of Onkar, like the refined and discriminating taste, like subtlety of conduct, like exposition of beauty within, like sartorial preferences, like sobriety of approach and the finesse in all walks of life came to his rescue and he was drawn into modelling which he made his profession. In the mid 70's he rose on the horizon of modelling and rubbed shoulders with the famous models of the time not only rivalling them but at times excelling them- a cut above. He continued modelling till the end of his life.

When Television made its foray in Bombay in 1972, Aima Saheb was perhaps the among the first a few who played important roles in the Sitcoms which were featured by the Bombay Doordarshan then. Yet the creative bug in him did not sit idle and it made him write, produce and direct many a popular morning shows for Doordarshan.

While he was pursuing his successful modelling career in Bombay, Sadiq Saheb, the then Chief Minister of Jammu & Kashmir formalised plans for his pet project of making a film on Mahjoor - the poet laureate of Kashmir. Prabhat Mukherjee was commissioned to produce and direct the film. The choice of playing Mahjoor naturally fell on Onkar who played with aplomb the role of Mahjoor. 'Mahjoor', incidentally was the first bilingual film which was made in Kashmiri and Hindi versions.

The film may not have done well commercially but it fortified the belief of Onkar that film medium could well project the essence of 'Kashmiriyat', of which he was an ardent advocate. As a sensitive artiste, Aima strongly believed that 'Kashmiriyat' was quintessence of harmony which, according to him, had its origin in Kashmir Shaivism, in the Vakhhs of Lalla-Ded and the Shrukhs of Nund Resh which taught Kashmiri's never to discriminate between the Muslims and the Pandits. Aima would often quote Lalla-Ded's Vakh to prove the point.

शिव छुय् थलि थलि रोज़ान
मो ज़ान ह्यो 'न्द त मुसलमान ।
त्रुख अय छुख त पान प्रजनाव
स्वय छै साहिबस सूँती ज़ॉनी ज़ान।।श

Naturally, for such a peace loving person the ethno - cleansing of Kashmiri Pandits by their Muslim brethren from their homeland lacerated the innocent heart of Onkar and he nearly gasped for breath of harmony. The problem faced by the community in the wake of this turmoil agonized him beyond measure. To help the community members he joined Kashmiri Pandits' Association - a nonpolitical, social organisation and put his mite in mitigating the miseries of the uprooted youth and provided them whatever succor through the Association.

The diaspora of Kashmiri Pandits, he felt, would wean away Kashmiri youth from their culture and ethos and they would gradually get usurped by the alien culture and in the process Kashmiri's would lose their identity. Aima Saheb felt that the least the youth could do to safeguard their identity would be to preserve their language. For this purpose he instituted "Mohan Lal Aima Music Award" in the memory of his brother Mohan Lal Aima - the doyen of Kashmiri music, under the auspices of Kashmiri Pandits' Association. Under the scheme Kashmiri youth upto the age group of 18 years are given cash awards to sing in Kashmiri. The underlying idea is to inculcate interest in Kashmiri language through music.

Notwithstanding the turmoil of 12 years in Kashmir, being an optimistic to the core, Onkar firmly believed that things would turn in his 'Reshwaer' and he would often quote Nadim Saheb's famous verse :

म्य छम आश पगहूँच
पगा 'ह शोलि दुनिया 'ह

To the dozens of youngsters who had landed up in Mumbai after the Pandit exodus, to pursue their career in the field of films, Aima Saheb was a father figure for them. He would befriend them irrespective of their age, encourage them and give them tips and share his experiences with them. Infact he was to them a friend, philosopher and guide.

From the family point of view Aima Saheb was not only a loving husband but caring and understanding too. Their long years of separation when Shakuntalaji was working for State Education Department in Kashmir and Aima Saheb was struggling to make his mark in Bombay, it was their caring attitude for each other which fortified their relationship. Finally when Shakuntalaji retired and joined her husband in Bombay, the understanding nature of the couple won the hearts of the Mumbai Biradari and they were rightly christened 'made for each other'. As a doting father, Onkar always treated his two lovable sons as his friends. He believed that if the children are given good Sanskars they would grow in the right direction.

Onkar is survived by his wife Shakuntala, Alope-son, his wife Lakshmi, granddaughter Rahel, son-Abhay and his wife Radha. I am sure Sanskars of the family would keep Onkar's name always alive.

Rich tributes have been paid to Onkar Aima throughout Jammu & Kashmir by his admirers and contemporaries. A lot of e-mails have been received from abroad lamenting the sad demise of Kashmiri's noble and proud son. But the fittest tribute, I presume, has been paid through his last modelling assignment of Bharat Petroleum which he completed midway through his chemotherapy treatment braving the monstrous disease. The bottomline of the advertisement was "Pure for Sure" - 'Surely' Aima Saheb was a 'Pure Soul', and such souls rarely tread this earth.

☒☒

Ah! Aima Sahib

□ The untimely demise of Shri Onkar Aima, who was one of the Trustees of Lalla-Ded Educational and Welfare Trust, Mumbai, on 28th September 2002, has left vacuum in the organisation. A courageous person with sterling qualities of head and heart, Aima Sahib always strived hard for cultural values and Kashmiri art in his life time. We will miss his sublime presence and valuable guidance for a long time to come.

M.L.Mattoo
Chairman, Lalla-Ded Ed. & Wel. Trust

□ I am shocked to hear about the sad and sudden demise of Shri Onkarnath ji Aima. This is a great loss to our community.

Dr. B.K.Moza
Kashmir Sabha, Kolkata

□ The untimely demise of Shri Onkar Aima is a great tragedy. I knew him since 1970 when he was estate officer in J&K Militia.

Virendra Qazi, New Delhi

□ It's very sad to know of the tragic loss of one of our Community Icons Shri Onkar Aima. He will be missed by one and all.

Vijay Kaul

General Secretary Kashmiri Sewak Samaj
Faridabad

q I was shocked to read about the sad demise of Shri Onkar Nath ji Aima at KPandit Forum. We met him a couple of times in Sharjah in eighties and the impression that we still carry is unforgettable. I knew him personally but was never aware of the details about his contribution to our culture that I have now seen in couple of hours over the net.

Shadi Lal Razdan, Sharjah, UAE

His Name was 'Onkar'
Is 'Onkar' and will be 'Onkar'

Om Onkaraya Namaha

- ◆ Blessed was the 'Couple' privileged to be called 'Parents of Onkar'.
- ◆ Blessed is the 'Home' called 'Abode' of 'Onkar'.
- ◆ Blessed is the 'Woman' who fused herself 'Body & Soul' in 'Onkar'.
- ◆ Blessed are 'Those' who associated themselves with 'Onkar'.

- ◆ Blessed are the 'Children' parented by 'Onkar'.
- ◆ Blessed am 'I', whose Identity, Strength, Courage, Inspiration & Aspiration is 'Onkar'.
- ◆ Blessed was 'Onkar' who lived Kingsize and passed likewise.

Om Onkaraya Namaha

- Chaman

Reflections

Elections

... Krakal

Since exodus, elections in Kashmir have come a third time, this time with more furry and local, national and international attention. Pro-election elements in Kashmir have increased. Pakistan feels elections as a red rag to bull and reacts feroviously through overt and covert elements. Overt are the pronouncements by Musharaf and the assaults by his men in Jammu and Kashmir targetting anything connected with elections. Covert are his cohorts of Hurriat Conference. Who, though much more muted this time, carry the same anti-election tune.

Kashmiri Pandits' reaction is symbolic of its leadership confusion. A meeting, as reported in Koshur Samachar, was held in Delhi to arrive at a common approach. Panun Kashmir, as usual played the spoilt sport in frustrating any common approach. It gave a call for bycotting the elections. Why? God knows. May be out of boredom. Otherwise why give a call which no body obeys - rather exposes the ineffectiveness of the caller. Interestingly, both factions of Panun Kashmir, who are otherwise on each others throat, found a common cause in the matter. They were joined by an entity named ASKPC (excuse my not giving the expansion, for expansion really mean nothing). It is an organ headed by Mr. Trichal. A long time communist and a fellow traveller of Sadiq, now turned communalist. Why? Yes to work as fifth column to break Yuvak Sabha, which perhaps he didn't succeed but was only able to add one more non-elected entity, to a large number of such so-called KP organisations. He has joined Panun Kashmir in the boycott call.

How woefully KPs can defy unity to their own detriment, is clear from this election. A Muslim journalist from Jammu has vividly pointed to this in a Jammu paper. Had the KPs decided to put one candidate each in six constituencies of Srinagar, where the poll percentage was as low as 11%, all the six would have got elected to the Assembly, on the basis of votes of the displaced KPs. We would in that case have had a real say in the power game of the state, particularly, if no party had absolute majority. What actually happened is that more than a dozen of KPs have stood for elections, representing different organisations or as independents. Habba Kadal constituency alone had nine KPs fighting for the seat. Results you can yourself judge.

The mandate from parties for KPs was a story in itself. National Conference, we are told, was in a mood to give ticket to one Kashmiri Pandit. Farooq favoured a kin of Late P.L.Handoo. There was struggle in Handoo family itself whether it should be the son or the son-in-law. The fued was so strong that Farooq had to decide against allotting a ticket to any of them.

Tail Piece: It was remoured in Jammu that the Head of one Panun Kashmir faction had approached Farooq for an NC ticket for its national organiser, forgetting the boycott call. Farooq was unmoved.



Mera Bharat Mahan

... Tribhuwan N. Bhan

When I was a child, I heard the famous "Tryst with Destiny" speech of our first Prime Minister Pt. Jawahar Lal Nehru. No doubt I understood the significance of these words many years later. Since then on every 15th August, I have been hearing the Independence Day speech of every Indian Prime Minister. Always for the last five decades I have been listening to the words of different people but with the same content, possessing much heat but little light. All tall promises which are seldom fulfilled. These words remind me of Macbeth's words in Shakespeare's tragedy:



*"This is a tale told by an idiot
Full of sound and fury
Significant nothing"*

On 15th August 2002, I was watching Prime Minister Vajpai delivering his customary annual speech, from the ramparts of Red Fort, as there was nothing much I did not already expect to hear, I dozed off. While asleep, I had the vision of the 'madari' who used to entertain people particularly children near my home in Kashmir at Karan Nagar. The 'madari' used to be accompanied by three monkeys and he would make them perform all sorts of comic antics, which would make us laugh. Day after day, he would come and amuse us while the monkeys performed their antics. But as time passed, our interest in them started to wane. But then to attract the attention of the people, the 'madari' dyed the heads of the monkeys pink. One would notice them from a distance where even the sound of his 'dholki' was not audible. Everytime the culmination of his roadside show was, the three monkeys enacting the maxim 'Bura Mat Dekho, Bura Mat Suno, Bura Mat Bolo'. We had seen him repeat this everytime. So much before the last act, we all anticipated his next item of the tamasha and would leave the place. This however did not deter him from making the monkeys act the last scene of his show. At times he would be the only one to see the three monkeys enact the final scene. Not only the monkey tricks, the man would sing songs in rhythm with his 'dholki' about India's glory and also about topless Himalayan Mountains. While doing so, he would dance around in a circle turning and twisting his wrist to make his only musical instrument beat in rhythm with the steps of his crude dance.

But suddenly my vision was disrupted by the loud sound emanating from T.V. Vajpaiji was shouting at the top of his voice 'Jai Hind' 'Jai Hind'. Everytime he did so, the rest of the congregation joined him. These two immortal words were coined by that brave son of Bharat Mata, Netaji Subhash Chandra Bose. Suddenly I remembered the words of poet Coleridge in his poem Kubla Khan:

*'A damsel with a dulcimer
In a vision once I saw
It was an Abyssinian maid
And on her dulcimer she played
Singing of Mount Abura
Could I revive within me
Her symphony and song
To such delight it would
Win me*

Coleridge's vision was due to an anodyne prescribed to cure him of his indisposition hence rather vague, dim and hazy. Even that vision passed away like the images on the surface of a stream in which a pebble has been thrown, creating numberless circles on its surface. But my vision of the 'madari' was clear like an image on a smooth and

tranquil surface of a lake. I could see him singing about our country's past glory and describing the natural beauty that abounds in the land of our forefathers.

This year on 26th January, the grand show of Indian culture and past glory came on the small screen. The Republic Day parade on Rajpath was being shown. After the tableaux of various states, the impressive show of our modern defence equipments was exhibited. Seeing these huge guns, tanks and also the fighter bombers flying in the sky above, my mind went back to the days of Second World War. The tension, the uncertainty and the trauma people had to go through those days is unimaginable. All that came to an end when two atom bombs were dropped on Japan. First on August 6, 1945 on Hiroshima and second on August 9, 1945 on Nagasaki. It was due to this catastrophic event that Japan surrendered to allied powers on August 15, 1945 on board the ship Missouri.

Nearly the whole of Japan was a colossal devastation. People had no houses to live in, no food to eat, no clothes to wear, no water to drink, leave aside electricity and other necessities of everyday life. But at present after five and a half decades, Japan is the world leader in manufacturing electronic equipments, automobiles, optical instruments, ships and also high potency medicines. Such a tremendous achievement by this small country has been possible because of impeccable character and dynamic leadership of the people who are elected by the masses as their national leaders.

In 1945 when Japan had 'nothing', we in India had 'everything'. But today, in comparison to Japan, our once great country is reduced to insignificance. Our country is reduced to this sorry state because of flagrant favouritism and blatant nepotism in the rank and file of bureaucracy. All these negative elements have conspired together to turn this 'Saare Jahan Se Achha Hindustan Hamara' into a cesspool of rampant corruption. We have numberless politicians but no statesman, who could lead our country without fear and favour, to the zenith of progress.

Vascodegama looted our country and sailed away with huge barges full of our treasures, which was our national wealth. This happened centuries ago, but today our politicians having over-vaulting greed are not satisfied by draining the country through various scams. Instead of bowing their heads in shame, they even snatch the fodder from the mangers of animals. All these unscrupulous people, instead of mending their undignified ways proclaim with pride that they will govern even from the wrong side of iron bars. We should not expect anything better when people with criminal records win elections by using questionable means. One has to view the most deplorable and disgusting scenes of people prostrating themselves on ground to touch the feet of politicians who have been linked with various cases of corruption involving hundreds and thousands of crores of rupees. It is at times as these that one is really at loss to understand whether these people really know what they are doing. The whole world is seeing India as a country, which is corrupt, dirty, riddled with sycophants and criminals. A friend of mine who has migrated to Australia once wrote to me, "For years in India, I breathed dust and hopelessness. In Australia my family and I atleast breathe fresh air". Our Hindu caste system is the greatest evil faced by this country. Low caste Hindus are harassed, humiliated and hounded around. Our desperate democracy is only a formation of defection and damnation. But in our country, "Sab Chalta Hai. Chalne Do."

☒☒

From the Pages of History

Garden Tradition and the Mughal Contribution

... J.N.Kachroo



The conspicuous contribution by the Mughals to the architectural wealth of Kashmir lies in the large number of gardens with their schemes of fountains and cascades which they built at several beauty spots in the Valley. Today they are major attraction to the tourists, both Indian and foreign. Their importance can not be underestimated.

The history of the garden designs in Kashmir is closely associated with Buddhist landscape gardening in China. From ancient times, flowers and plants have been admired and cultivated in India. Flower cultivation was almost a religious compulsion with Hindus - one had to make early morning offering of flowers to the deity. The ancient Indian like the Chinese preferred still-water, lotus bearing waters pent up within paved embankments.

With the propagation of the Buddhist doctrine, the lotus assumed a special significance. Kashmir, endowed with springs, lakes, glens and beautiful flowers is truly Nature's own garden, requiring hardly any human effort to improve upon. However, slopes touching water reservoirs or areas around springs were well utilised by the early Hindus in laying out landscape gardens.

Sir Aurel Stein found evidence of the existence of gardens and ponds with lotuses along the route from Kashmir to Khotan. It, according to him and other travellers, is both reasonable and safe to believe that the Hindu and the Buddhist missionaries, especially the Kashmirians, carried the garden tradition with them into China and beyond to Japan. The Kashmirian Buddhist monk, Dharmamitra founded a Vihara at Tunghuang in China and planted more than 1000 trees round it.

In Central Asia and Persia, the garden tradition took a different shape under the Muslim rule. The first condition was always the availability of life giving water. Water was directed through paved channels to a central reservoir. Artificial cascades and fountains were introduced. This formed a distinct feature in their garden designs.

The Mughals from Babar to Shahjehan were great lovers of gardens. Babar had developed a taste to garden designs in Samarkand and Farghana, where Indian garden design had undergone considerable changes as mentioned. The Mughals reintroduced the old Indian art from their homeland. The Mughal gardens in India are copied from the gardens in Turkistan and Persia.

Kashmir was brought under the Mughal sway by Akbar who found the place resembling his original homeland in Turkistan. His successor Jehangir and his queen Nurjehan excelled all others in laying out gardens in Kashmir. Shahjehan improved upon them and laid some new ones. Also did some nobles, governors, princes and princesses responsible for laying some gardens.

Shalimar Garden:

The best example of the existence of a garden tradition in Kashmir from ancient times, is provided by the famous Shalimar Garden on the Dal Lake. A garden existed here in ancient times. During the reign of Pravarsena II, the founder of Srinagar city, there is said to be a villa called Man Shalla or the Hall of Love. The king used to visit a saint named

Sukram Swami living near Harwan. On his way to his Ashram, or back from it to his place, the king used to rest at his garden villa. In the course of time, the villa vanished and the village came to be known as Shalamar.

In 1619, Jehangir laid out a garden at this spot, calling it 'Farahbaksh' or 'Delightful'. Eleven years later, Zaffar Khan, a governor of Kashmir, extended it and the addition was called 'Faizbaksh' or 'Beautiful'. In the course of time, this came to be called as Shalamar Garden.

Shalamar is laid in typically Mughal design. It is rectangular in shape, the area being divided into a series of Parterres. Being at the foot of a hill, it has become easier to divide it in four terraces. There is a line of tanks along the middle of the whole length of the garden. These are connected by a canal. The tanks and the canal have their own scheme of fountains and cascades. The canal and the tanks are lined with polished lime stone resembling black marble. The water to feed there, is brought from Harwan stream flowing in the back of the garden. The water enters at the upper end and flows down from terrace to terrace feeding numerous fountains. After leaving the garden, the water finally joins the lake by a canal.

The garden is tastefully laid. There are flower beds on either bank of the canal and around small lawns. Decorative plants lend their charm, especially in the evenings in the artificial light. Huge Chinars provide shade to the visitors.

The fourth terrace was private portion of the garden, where the ladies of the harem stayed. It contains a magnificent black-stone pavilion on a 65 feet square platform. The pavilion is surrounded by a reservoir 52 yards square and about 3.5 feet deep. It is lined with stones and has 140 fountains.

It is said that Jehangir had the intense delight of making up quarrel he had with his charming queen Nur Jehan, 'the light of the world' while resting here.



Kashmir Shaivism

... Virendra Qazi

History tells us about great ancient civilizations. Where have they gone? To museums, pyramids, history books, Discovery Channel, etc? But Indian civilization, the ancient creed and culture, can still be found in every village of India - alive and kicking!



Kashmir was the seat of learning along with Benaras in ancient Northern India. After a great spell of learning at Benares discerning people would go to Kashmir for higher studies and perfecting their philosophies and practices. The Sharda Peeth was one of the famous centres.

The Doctrine Of Recognition (finding or discovering yourself as one with the Almighty) also called Pratibhigana Darshan has been given a popular name by renowned oriental scholar J. C. Chatterjee as KASHMIR SHAIIVISM. In West this fascinating philosophy is also called by this name.

This philosophy in the present form can be traced to the eighth Century Sage, Vasugupta to whom Shiv Sutras were revealed. His famous descendents were Somananda, Utpaldeva and Abhinavgupta who finally gave a concrete shape and foundation to this philosophy.

Kashmir Shaivism occupies a distinguished position among the various schools of religious creed and thought. This universal philosophy focuses on relation between God, Nature and Man, which overcomes all the barriers of diverse human-cultures. It leads to the highest level of self-realisation, revealing the inner most secrets of the nature of Self. All the aspects of life are integrated and taken in totality. Thus, rather than negation and denial, it celebrates life. Kashmir Shaivism is the school of Indian philosophy which can inspire us for both material and spiritual progress. Rather, the approach is from theory to practice. Indeed, it leads us to the real " Art of Living".

Kashmir Shaivism is presently evoking deep interest in West, with lot of pioneering research work at leading universities. It is a matter of concern that nothing much is done in the land of discovery of this philosophy. We should seriously ponder over this situation and consider the importance of this philosophy in our present strife-torn world. A thrill of self confidence, the spirit of bliss, surpassing all barriers of caste, creed and gender, no look back, no regret, the inner journey, see everything as creation of God, etc - how prominently and conceptually these are emphasised in Kashmir Shaivism. It should be our solemn endeavour to present this ancient philosophy in common man's language so that a resurgence takes place with the goal of Upliftment of individual, social, national and world as a whole.

The prime focus of Kashmir Shaivism is on the Ultimate Reality called Param Shiva. This basic point is to recognise this source from which emanates everything and into which merges everything. Param Shiva is beyond description, beyond all manifestation, beyond limitation of form, time and space. He is eternal, infinite, all pervading, all knowing and all powerful. In fact, this reality is ineffable and beyond all descriptions.

After our stress on this basic reality called Param Shiva, let us seek and understand this philosophy. Kashmir Shaivism. It is a process of recognising or discovery of individual soul as one with the Universal Being through correct knowledge of the "Descend" from

Godhood to manhood. The next is "Ascend" or going back to Godhood. Lastly great stress is given to "Devotion" towards the Ultimate Reality called Param Shiva.

As regards the Great Descend, Kashmir Shaivism postulates 36 categories or "tattvas" to explain the process of cosmic evolution or universal experience, i.e., from God hood to veiling or obscuring force of nature called Maya Shakti leading to various psycho - physical elements and finally the Panch Mahabhutas - five great elements: Earth, Water, Fire, Air and Ether.

The first outward manifestation of the divine creative energy is called "Shiva-Tattva". It is the initial creative movement of Paramasiva and is support of all things in the manifest world, like the canvas of a painting. Next, the "Shakti-Tattava" is active or kinetic cosmic energy that effects the divine consciousness into action.

"Maya" is the veiling or obscuring force of nature that creates a sense of differentiation. As such, it makes universal consciousness which is unity, appear as duality and multiplicity. The result of the limitation of Maya are "Purusha" and "Prakriti", the limited being and his nature. Here the dual world of mind and matter is permanently established. This follows various mental operations, ascertaining intelligence, sense perceptions, ego, etc. The process is complete finally with the gross Panch Mahabhutas as referred above.

Now, let us consider the Ascend or going back to Godhood. What is source of pain and frustration- duality and moving away from Godhood! So, it is natural that we must strive to go back to Godhood. For this there has to be Shaktipath- the descend of Divine Grace. In order to earn Grace, one has to undergo spiritual discipline, known as "Upayas" or Trika Yoga. Depending upon potential of individual, these means or yoga have been categorised with particular emphasis as Anupaya (supreme means- Bliss), Shambopaya (higher means- Will), Shaktopaya (medium means- Knowledge) and Anvopaya (inferior means- Action). However, it must always be remembered that descend of the Divine Grace-Shaktipath- is independent of human efforts.

Kashmir Shaivism emphasises that one has to discover the inner "Bliss". Let us not suppress the senses, do not torture the body or mind, etc. Forcible control will lead to adverse effect. Be as you are. When one discovers inner bliss he/she will give up fascination for outer worldly enjoyments. Outwardly one may perform the age old traditions but inwardly he/she has to seek exact truth through the practices taught in Trika Yoga. There is no restriction based on colour, creed, gender, etc. in eligibility for initiation in this Yoga.

As regards "Devotion", it is an essential aid to all the practices. An aspirant not blessed with devotion for the Lord can not succeed in the practice or Saivayoga. After inculcating the principles and treading the path as explained above, we should surrender and submit to the Ultimate Reality. This will, no doubt, lead us to the ultimate goal.

This philosophy is very relevant for present times. It inspires us for both material and spiritual progress. It stresses positive acceptance of material world rather than the philosophy of escapism. Thus it can serve as a sound basis for organising our lives. We can rather say that God has made man in His own image. It is His Own Maya Shakti which makes man to see differently. Therefore, real joy can be gained as we live in this world and go about our work. Avoiding suppression and denial like great puritans, we

should exercise moderation in living and turning away from the ambition of wealth, power and pleasures of senses. This will prepare us for the inward journey to realise God.

The youth should remember that no problem of individual, society or nation is to be ignored. A person can not succeed in any aim of life if he shuts his eyes towards these problems. The whole life of Lord Krishna as depicted in Mahabharata is a glowing example of practical Shaivism.

We may enjoy tasteful worldly objects as per the tradition but consider or ponder over their origin from "the Divine Glory". This will enable us to look for God in every individual, see everything as His creation, etc., leading to maximum love and harmony.

Even as elderly persons we should be totally in world yet totally liberated from within. This example incorporated in our lives will definitely create an inspiration for others.

Concluding, let us work for upliftment as our goal. With our own effort we should change and strive for enlightenment. Let this change permeate from person to family, to state and nation as a whole. Leading to universal good this will usher in a peaceful and conflict free world.



Concluding Part

Urdu Language

... Manmohan Kaul-Achkan

Nineteenth Century India, particularly Delhi, was the highest point in the growth of Urdu literature. The climax came in 1857 AD which today we call first battle of Indian Independence (then called Mutiny), Bahadur Shah Zafar, the last Moghul king, himself a poet of some significance, was imprisoned and banished to Burma (now Mynamar). He pathetically concluded one of his poems with this couplet:

Hai kitna badnaseeb Zafar, dafan ke liye
Do gaz zameenj bhi na milee kooi yar main

'How unlucky is (Bahadur Shah) Zafar, just for burial, he could not get two yards of land in his beloved country. (Lit: Lane of his beloved)'

The famous masters like Sauda, Zauk, Galib etc. lived their lives. Some poets moved to Lucknow. Special mention may be made of Mir Taqi Mir. On arrival in Lucknow, he went to a Mushaira (Symposium) dressed in his outdated attire by the then Lucknow standards. He was jeeringly asked, "Hazrat, aapka watan"? He replied with this couplet:

Kya bood bash poocho ho Purab key sakino
Hum ko garib jaan kay, hans hans pukartay
Dilli jo ek shahar tha, alam main intikhab
Rehtay thay muntkhib kis rozgar kay
Falak nay ussey loot kay weeran kar diya
Hum rehney waley hain ussi ujday diyar kay

'What residence you are asking me? Oh you residents of East (Lucknow id East of Delhi). Just because I am poor, you are laughing at me. Delhi was a selected city of the world, in which only elite of the world lived. Time has ravaged the city and I am a resident of that city.'

Next day, the whole city was agog with the news that Mir Sahib had arrived. The local Nawab promptly sent him Rs. 200 per month as a Pension.

Some poets moved to Deccan (Hyderabad) and some stayed in Delhi, till their own sunsets.

Urdu language continued to prosper in U.P. (then United Provinces of Agra and Audh), Delhi, Punjab (which included present Haryana, Himachal Pradesh and of course J&K State – where the State's official language continues to be Urdu). Then came Indian Independence. Till early fifties, Hindi was unknown. The Hindi zealots introduced highly Sanskritised Hindi, which went over the heads of average people. Lots of jokes used to be prevalent. What is the Hindi word for 'Handkerchief'? Reply: Mikha marzana vastrakhand. What is the equivalent of a 'Necktie'? Reply: Kantha Langot. What is the word for 'Rail Signal'? Reply: Agni vahana gamana agamana suchak loh patika. This was not the language Gandhi and Nehru had in mind. But who would listen? AIR became the touchstone for Hindi words. Thanks to Hindi Film Industry, they had to sell their pictures to people in the street. So they stuck to bazari language. For instance 'Shadi shuda' is a

wholly Persian/Urdu word for a married person. In today's Hindi, nobody uses the correct Hindi word Vivahit. Similarly other words like Guftagu (Dialogue/Conversation), Hubahu (Identical), Rubaru (Face to face). These are all Persian and thereby Urdu words. But then any language is enriched by borrowings from other languages. English is replete with words borrowed from Greek and Latin. Some French words are used in their original form viz: Debris, Buffet, A la carte etc. In fact Algebra, Alcohol are Arabic words.

Now Urdu is slowly dying out. Even Muslims of U.P. don't read it any more. Muslims from Tamil Nadu, Karnataka, Gujarat had never learnt the language ab initio. Whole of northern India except J&K State has switched to Hindi. In Kashmir also, those who have to deal with the rest of the country, have of necessity to learn Hindi. In fact among the Muslims of Kashmir too, the ones with greater foresight and width of vision, put their children through rudimentary Hindi. Perhaps in future Urdu language would be taught optionally as French and German. The Urdu aficionado of future will have to look towards Pakistan for the growth of this language.

19th and 20th Centuries of Christian Era have left behind a rich legacy. The future generations will wonder at the 'Parwaz-i-Takhayul' (Flight of imagination) of all time greats of Urdu Literature viz. Sauda, Mir Dard, Mir Taqi Mir, Insha, Momin, Hali Galib and of course Iqbal. (Incidentally Iqbal's grandfather was a Kashmiri Pandit converted to Islam. His father was a tailor in Sialkot and mother a housewife, but deeply religious. His 'Saare jahan se accha Hindoostan hamara' is on the lips of every Indian. Some believe that he originally conceived the idea of Pakistan and others say the idea was implanted in him by our 'do-good' friends – the British. He died in 1938 AD.

The contribution of Kashmiri Pandit community has not been less. Who does not know about Pandit Brij Narain Chakbast, who translated Ramayana into Urdu poetry. Earlier there was Pandit Daya Shankar Kaul, a resident of Agra, who had written a Diwan (Compendium) Gulzar-i-Naseem. His Takhalus (Pen name) was Naseem. He was a Munshi in the Army. His preceptor was Khwaja haider Ali 'Atash', originally of Delhi but settled in Lucknow. When Pandit Sahib went to show him his Diwan, Atash advised him to reduce it. 'Ye padega kaun' was Atash's remark. His poetry has received great praise from his Guru and other critics. In fact this writer has found his mention in a book devoted to all time greats. His son, most likely, Pandit Dwarika Nath Kaul was an established Poet from his Maktab (School) days. Infact he is even today remembered about his repartee :

Sheikh ne masjid bana mismar butkhana kiya

His spot reply

Agey ik surat bhi thi, ab saaf veerana kiya

And the most difficult one:

Kafir hain jo bande nahin Islam key

His reply:

Laam ke manand hain gesu Ghanshyam kay

Kafir hain jo banday nahin is lam key

Alas he died very young, around 28 years, possibly because of TB.

There is a joke doing the rounds. Urdu was born in U.P., grew in Punjab, became rich in Hyderabad and died in Madras (Chennai). . .

(Source: AAb-i-Hayat by Maulana Molvi Mohammed Hussain Azad, Dehlvi (Urdu). . .

NEW LIFE MEMBERS

Raina Tej Krishen (LM-559)

Row House No. 63, Plot 63, Sector 18,
Kopar Khairne, Navi Mumbai.
Tel: 7549000, 7544000.

Turki Vinod Kumar (LM-560)

Plot No. 63, Sector 18,
Kopar Khairne, Navi Mumbai.
Tel: 7545151.

Raina P. Lata (LM-561)

B-3/12:1/2-3, Sector 3, Vashi,
Navi Mumbai 400 703.
Tel: 7823364.

Kaul P. L. (LM-562)

77/3, Adarsh Nagar, Bantalab,
Jammu 128123.
Tel: 0191-592350.

Raina Capt. A.N. (Rtd) (LM-563)

E-502, Balaji Aangan Hsg. Complex,
Plot 1-1, Sector 3,
Kharghar, Opp. Railway Stn.,
Navi Mumbai 410 210.
Tel: 7560799.

Dhar A.K. (LM-564)

3, Standard House,
Opp. Gazdar Apartments,
Near J.W.Mariotte Hotel, Juhu,
Mumbai 400 049.
Tel: 6191623.

Eve's Corner

Evolution of Women

... Basanti Raina

(Starting this issue of Milchar, 'Eve's Corner' will be a permanent feature and will carry articles on various topics concerning womenfolk. We appeal to our lady members to contribute to this column - Editor)



If a research scholar was commissioned to write a book, not on 'his' story but 'her' story, he would probably complete his study in a day. Even with great mental effort it is doubtful that he would produce more than a thin pamphlet. This is not to insinuate that there have not been women who have left their indelible mark on time – but that they have largely been peripheral characters in the story of man; there has been no continuity, no line of succession in their stories. Women, like the soil, they were identified with by philosophers, yielded to the sower without protest and remained, on the whole unacknowledged.

The Aryan settlers had a high regard for their women during the Rig Vedic period. The Aryan wife was not servile in the early Vedic period. Her status was higher than that of women in any other early society. In one of the Upanishads, there is an instruction on the ritual, which would ensure the birth of a scholarly daughter.

There is a change in the destiny of women, for the soil can now determine its yield. The woman with her impulsive power would release an energy more potent, yet constructive than that of the destructive energy of an atom bomb. This power is not revolutionary, but an evolutionary, which is dramatically and progressively modifying the character of women everywhere. For without doubt, women are born with a fire in their hearts and are on the threshold of change.

Women are the very foundation of our existence. When they lose touch with their real selves, the harmony of the world ceases. It is by strengthening the feminine qualities that women can improve the lot of the human race. They are instinctively homemakers, handling the travails of life and living. They are also more sensitive to the occasional, "illogical" at times primarily emotional vibes, which are integral to human interaction. Women have an innate characteristic of open mindedness, which allows them to maintain a significant and essential flexibility during the course of an interaction thereby resulting in more meaningful outcomes.

Men usually tend to follow a set agenda and are goal oriented in their interactions. This makes them hard taskmasters and they can become dogmatic about driving a point home. Tact, diplomacy and patience are virtues more apparent in a woman rather than a man.

In businesses where you need to have people with high level of responsibility combined with responsiveness, women tend to have an edge. The sincerity of women reflects in their work. One can never catch a woman executive at a pub during working hours.

Being the big boss does not free women from responsibilities of being a homemaker, wife and mother. With their feet firmly on the ground these women battle on in a decidedly male dominion and most importantly, win. May our tribe increase.



A Tribute to dear Aima Saab

.... M.K.Raina (Convener, Project ZAAN)

दो'पथम 'मगर तोति क्या'ह गव'

खवरन छाव ओसुँम, कलस तापुँह क्राया'ह
खसुन ओस दुशवार बुतशोरि बालस।
दँछिज नार, खो'हवुँर्य बियाबान जांगुल
दो'पथम "मगर तोति क्या'ह गव"।।

सफर क्रूठ ओसुम, स्यटा'ह दूर मँजिल
मददगार कुस तय, कस प्यठ छु दावा।
हुमिस जोश सोर्यव, ये'मिस नो मो'हलथ
दो'पथम "मगर तोति क्या'ह गव"।।

सँदरस से' मंजस, अलम सॉज यीरय
तरनस म्य ओसुँम, अख जॉज.नावा'ह 1।
मँशरिथ जबान छुस, किथुँह दिमुँह बुँ आलव
दो'पथम "मगर तोति क्या'ह गव"।।

कति सोन आगुर, तुँ कथ जायि जामुँत्य
कुस गव सिकंदर तुँ शा'हमीर बडशा'ह।
कोता'ह परुन प्योम, कल्हन क्षेमेंदर
दो'पथम "मगर तोति क्या'ह गव"।।

अडसारि मडसारि यूता'ह ति ह्यो'कुमय
यथ पोशि वारे सगवान रूदुस।
केंचन हुर्यर गव, कें'ह रूद्य नालन
दो'पथम "मगर तोति क्या'ह गव"।।

बिहिथ जॉज.नमुँसुँय, आलव च्य द्युतुथम
दो'पथम 'रवां छुस, म्य छम आश पगहुँच' 2।

“पगहुक सिरी वुछनि गर अँस्यु नअ आसव”
दो 'पथम “मगर तोति क्या 'ह गव”।।

अख अख सँमिथ, गव सफर सोन आसान
मँजिल अँछन तल, मगर चोन दूर्यर।
आवाज् चॉनी आकाँश्य् आयम
दो 'पथम “मगर तोति क्या 'ह गव”।।

¹ Project ZAAN

² Nadim's verse. It was so dear to Aima Saab.

Translation

You said, "Don't lose heart, go ahead" *

*(*Not literal translation of the poem, but an attempt to give you the essence of it - Editor)*

I said, 'I feel it is an uphill task.
I feel I am least equipped to handle it.
I feel lost in the wilderness of the woods'.
But you said, 'Don't lose heart, my dear, Go ahead'.

I felt the journey was cumbersome and the goal distant.
I felt I neither can gather support, nor can I command it.
This one had lost his zeal, that one didn't have time to spare.
You said, 'Don't lose heart, my dear, go ahead'.

I felt our mast was lost in mid waters.
The only hope was **'float of ZAAN'**.
But cursed me, I didn't know my language.
How could I row my boat to shore?
You said, 'Don't lose heart, my dear, go ahead'.

'What was our origin? Where did we belong to? Who were our historical heroes Sikandar Shahmir &
Budshah?'

To know my roots, I had to study lot of Kallhanas and Kshemendras.
You said, 'Don't lose heart, my dear, go ahead'.

Like an amateur, in whatever manner,
I tried to nourish this flower garden.
Some gained by our efforts, yet some kept cribbing
You said, 'Don't lose heart, my dear, go ahead'.

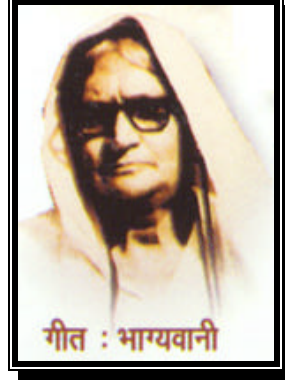
Sitting on the tip of the boat, you called out to me and said,
"Look, we are on the move and I have absolute faith in tommorrow".
"May be we may not live to see the dawn of tommorrow",
I pleaded,
You said, "Don't lose heart, my dear, go ahead".

One by one, we grew in numbers and marched forward.
The destination now seems near, but,
Alas! You are gone far away from us.
Yet I feel the echo of your reassuring voice from the skies
'Don't lose heart, my dear, go ahead'.



ग्वरुँ वाकुँह वर म्यूल

.... भवानी भाग्यवान पंडित



ग्वरुँ वाकुँह वर म्यूल गरि गरि लल्ले
बो गलि गले चॉवनस मस ।
ख्वनि क्यथ खॉरनस बुँ मंजु क्वले
बो गलि गले चॉवनस मस ॥

यस टोठि सतग्वर सु कवो डले
सुय गलि गलि चे'यि प्रेमुक मस ।
रोजि मंजु ज्वले अदुँह कोनुँह जले
बो गलि गले चॉवनस मस ॥

स्यदुँह मॉल्य् अर्था पुँछुयोव लल्ले
लॉल्य् मे'ति वनतम मे'ति दितुँह ह्यस ।
ह्यसुँकुय मस छुय प्रेमूचि क्वले
बो गलि गले चॉवनस मस ॥

निन्द्रायि दकुँह दिथ कासि ज्वलि ज्वले
कलि कलि थवि क्वलुँह बठिनुँई ह्यस ।
दम दिथ दुरदानुँह खारि मंजु क्वले
बो गलि गले चॉवनस मस ॥

ल्वति ल्वति लाल खारि यँचु मो'लले
बे'यि मंजु क्वलि चे'यि प्रेमुक मस ।
दामा च्यथ अदुँह पानय फ्वले
बो गलि गले चॉवनस मस ॥

मो'लुँल्यन लालन मालुँह ये'लि करे
थरि पोश ज़न यियि हरुँहसुँइ ह्यथ ।
घरुँहसुँई मंज़ तस ललुँविय ल्वले
बो गलि गले चॉवनस मस ॥

हरुँह सुँदि ललवुँनुँह कुल मल छले
लोलुँह सूकले सुय वलि पान ।
यस ग्वर छले प्रेमुँह सयकले
बो गलि गले चॉवनस मस ॥

मनुँकिस ऑनस मल ये'लि तुले
ज़न मंज़ माले चमकिय लाल ।
सुय ग्वरुँ चरणन जुव कोनुँह मले
बो गलि गले चॉवनस मस ॥

यस ग्वरुँ दया सु नो ज़ाँह डले
हो'छिमुँचि क्वले सुय अनि ज़ल ।
सरुँसुँई मंज़ ज़न पम्पोश फ्वले
बो गलि गले चॉवनस मस ॥

गोवे'न्द-गू को'र अमि कुकिले
Óhol rqW Óäh yks;qu ukn A
भवानि भाग्यवानि ह्योत मंज़ ल्वले
बो गलि गले चॉवनस मस ॥

☒☒ ☒☒ ☒☒

Children's Page

Increase your Knowledge Series:
Architectural Masterpieces



Castles of Mud: The towering spires, domes and pyramids that termites build are impressive enough from the outside, but on the inside, the architectural sophistication is truly extraordinary. There are larders, gardens, air conditioning systems, nurseries, living chambers cellars, wells, chimneys and royal chambers.

A Royal Kingdom: Termite colonies are ruled by the king and the queen, which are the only fertile termites in the colony. They remain in the royal chamber, where the queen spends her life as an egg-laying machine. She is attended by worker termites, who look after the eggs and larvae and also maintain the mound. Soldier termites, with enlarged jaws, defend the entrances to the colony.

Inner-city Designs: The blind worker termites construct their fantastic castles out of earth mixed with saliva, which sets like concrete. The walls can be 50 cms. thick, although the specifications vary with each species.

Living Larders: Bellicose termites from Africa eat mainly dead wood, which is difficult to digest, so their droppings are still rich in nutrients. To avoid waste, the termites cultivate a fungus on their droppings, which breaks down the manure and after six weeks, the termites can eat and digest the compost, fungal growth and all.

Air Conditioning: An active colony produces a lot of heat, so termites have incorporated a cooling system into their design. Hot air rises through a large central cavity into upper porous chimneys, where hot carbon-dioxide-rich air diffuses out and fresh, oxygenated air diffuses in. The fresh, cool air then sinks to a cellar at the base of the nest. Sometimes termites dig a deep well down to the water table.. The moisture helps the fungus to grow.

- Kóstur

चुटकुले

■ कवि सम्मेलन में एक कवि महाशय अपनी कविता सुना रहे थे। स्टेज के नीचे एक साहब हाथ में डण्डा लिए तेज़ी से टहल रहे थे। आखिर कवि महाशय से न रहा गया और वह बोल उठे, 'बस जनाब, यह अंतिम पंक्ति सुना कर बैठ रहा हूँ।'

वह साहब तुरंत बोले, 'नहीं साहब, आप तो हमारे मेहमान हैं। आप अपनी कविता शौक से सुनाइये। मैं तो उस व्यक्ति को ढूँढ रहा हूँ जिस ने आप को यहां बुलाया है।'

■ एक नवयुवक ने स्विज़रलैंड से अपने कंजूस ससुर के लिए एक कोट भेजा, जिसकी कीमत 500 रुपये थी। परंतु कहीं उसकी फिज़ूलखर्ची से ससुर नाराज़ न हो जायें, उसने कोट की कीमत केवल 100 रुपये लिख दी। कुछ ही दिनों बाद ससुर ने टेलीग्राम भेजा। लिखा था, 'दो दर्जन कोट और भेज दो। मैंने कोट को यहां 200 रुपये में बेच दिया है।'

Stories for the Children

Charu & the Witch - Part3

... M.K.Raina



Charu moved forward cautiously, taking stock of the surroundings after every ten or fifteen steps, and keeping the smoke-emitting chimney constantly in sight. By and by, he came close to the cave, which he could see very clearly now. His heart was beating at a faster pace. The cave was carved out of a big white rock. Its entrance was as big as the witch herself. At the mouth of the cave, was a big stone, which was probably kept there to serve as a door. At the top of cave, there was a stone chimney, emitting gray smoke. The courtyard was planted with shallow trees all around, but there were no bodies. There was a channel of water, two or three steps wide, all around the courtyard. Water was splashing and radiating different colours, and its reflection on the trees in the courtyard, provided a magical effect. The trees looked like ghosts, each tree having a different colour at different time. Two stuffed skeletons, probably of human beings, were kept across the channel to serve as a bridge. Charu felt as if he had no legs. He was exhausted now and the absence of bodies in the courtyard, as villagers believed, was a rude shock to him. Where could have the bodies gone? Had the witch eaten up everybody? Tara was calm. He was not qualified enough to draw any plans. He watched Charu helplessly. Charu positioned himself within the wild bushes and so did Tara. Both kept vigil on the cave, which looked like a ghost's open mouth in the moonlight.

Some time passed. There was some movement of the stone at the entrance. With a hissing sound, the stone moved to a side, and out came the witch adorning white robes. She pushed the stone back to its original position and came into the courtyard. She raised her head and looked around as if counting the trees and then raised her hand high in the air. There was a howl from behind the chimney and an owl came flying and perched on her hand. This was perhaps a signal that everything outside was all right. Wicked witch smiled, took a step forward and released the owl, who flew back to his resting place. Witch took long steps, but this time, she did not go towards Vismainag. She took another route and in a few minutes, she was out of sight. Charu keenly watched the cave, the courtyard, the trees and the channel. There were no signs of life and there were no dead bodies outside the cave. "May be she has kept everything inside the cave", Charu thought. "What to do next and how to go in", he could not decide. He noticed, there was a small gap between the stone and the cave opening at the bottom, wherefrom, he thought, he could easily go in. He had already signalled Tara not to make any sound, because, he was sure, the owl was keeping watch of the area in absence of the witch. Charu knew that owls do sleep in the daytime only, but by that time, the witch would be back. So there was no chance to go inside. "Shall we have to wait endlessly?" Charu thought.

They did not have to wait for a long. Wind started blowing hard, signaling return of the witch. In a moment, she was back with her frightening face and two long horns. She was holding an old woman by her hair. The woman was wailing and crying. Before entering the courtyard, the witch tied the old woman to a tree near by. There was a spring near this tree, with crystal clear water, where the witch had a dip first. The moment she stepped into the water, it turned emerald green and Charu heard musical sounds emanating from the spring. After some time, the witch came out of water, which turned

crystal clear again. There were no musical sounds now. The witch untied the woman, caught her again by the hair and dragged her towards her courtyard. Charu was motionless, watching the scene curiously from his hideout. And what was it? Charu noticed, the old woman fell down as soon as she stepped on the skeletons. She was dead now. The witch lifted her into her hands, passed the courtyard and pushed the entrance stone to a side. Charu saw her vanishing into the cave and the stone slipped to its original place.

Charu thought and thought again. "The witch did not have a dip in the spring when she left. Then why did she have it on her return". He could not solve the puzzle. He did not know when she would leave again for another prey. And if she left during daytime, would the owl really be asleep. He thought he would have to wait for a long. But no, it was not to be. The witch came out immediately, raised her head and looked around at the trees. She then raised her hand high in the air. For a moment, there was no howling. Her face turned most frightful. She turned towards the chimney and clapped forcefully. There was a strange sound in the air and a howl, and the owl came flying from behind the chimney, onto the witch's hand. For a while, the owl fanned his wings as if praying to be forgiven for the lapse. The witch smiled, presumably condoning his lapse, took a step forward and released the owl again, who flew back to his resting place. The witch left, this time towards Vismainag. Charu was disturbed. He did not consider the lapse on part of the owl incidental. He was sure, the owl had some inkling of his presence in the vicinity, but may be, he was not sure enough to convey it to his mistress. Charu was sure, owl had no permission to leave the spot where he was placed except flying onto his master's raised hand when she left. Otherwise, he would have definitely searched them out. Charu had also heard that the soul of all witches was always secured in the heart of a bird. And to kill a witch, it was necessary to kill the bird. "So, was the owl also holding witch's soul inside him?", Charu could not decide. This time he was highly disturbed because he had seen the witch going towards Vismainag and was sure, someone from his village would fall prey to her tonight.

The wind blew again. Charu knew, the witch was coming back, and so she did. But this time she did not hold anybody. She was alone. May be there was nobody, not even an animal on this side of the Hapatara. Charu was relieved. Then, whatever happened, was the most important event for him. The witch, before going into her cave, had a dip in the spring again. And Charu thought, he had got the password to enter witch's domain. He was relaxed. He got his food and fruits out of the sack and had a good meal along with Tara.

Next morning, as the sun rose, Charu awoke. He had to be more cautious this time, because it was daytime and everything was so clear and visible from a long distance. He thought of the owl and looked at the chimney. There was no owl there. He must be asleep by now. Charu was waiting for the witch to go out. He had to wait for a long. At about noon, the witch left again. And Charu was glad, because he had thought right. There was no howl and no owl this time. She stopped on the skeletons across channel and looked into the magical waters. Water stopped splashing and there were no magical colours now. She observed something in the water and waved her head. Then she left for her unknown destination. Water started splashing again with magical colours. Charu thought, this could be the witch's alternative way of ascertaining the situation outside, in absence of the owl.

Charu gathered his wits. He was fully prepared now. There was no owl to watch him. He went to the spring and hesitatingly stepped into its waters. Anything could happen but Charu was ready to face all. And it was a surprise. The colour of water changed and there were musical sounds. Charu had a dip and so had Tara. Before Charu could decide the strategy to pass the water channel, Tara made a fast dive right into the courtyard, and he was all alive. Nothing happened to him. Charu was joyful. He followed Tara and both of them reached the entrance of the cave. Charu did not have to move the stone. Instead he peeped first through the opening at the bottom of the entrance. He could not see anything, because it was completely dark inside. He pushed himself in and also dragged in his sack. He asked Tara to be there on vigil. Tara understood. He had to keep guard and inform his master as soon as the wind started blowing. (To be continued)

Project ZAAN
Know Your Language

Peculiar Kashmiri Words & Phrases - 1

अकिय नालुँ फयरन कडुन
(akíy nàlû phêran kaḍún)

To be very close to one another.

अख तुँ जूँ करान (akh tû zû karàn)

To do something in no time ~ without waiting.

अजूर (añùr)

One who has sight but acts as if blind.

अडसारि मडसारि (adsàrí maḍsàrí)

To collect somehow from what is available.

अतुँगथ (atûgath)

A present of salt, bread and money given by her parents to a bride when setting out for her husband's house.

अन्दुँ कनि मन्जु बाग (andû-kaní manz bàg)

One who is unconnected but makes his presence felt everywhere.

अफरासियाब (afràsíyàb)

A famous king of Iran ~ referred to one, who boasts of being very brave and clever.

अफरवठ (apharwath)

Name of a mountain, but generally indicating the false and boastful language of a person.

अब्यागथ (abyàgath)

An un-invited guest.

अलुँ बॉल (alûbāl)

A fat man, who does not apply his mind.

Results of the ZAAAN 2002

Story Telling - Sub Juniors

First Sidharth Wali
Second Ruchika Dhar
Third Priyanka Kaul

Elocution - Juniors

First Vivek Wali
Second Shefali Raina
Third Karuna Kemmu

Quiz - Sub Juniors

First Sidharth Wali & Priyanka Kaul
Second Ruchita Dhar & Divanshi Sar
Third Prashasti Sar

Quiz - Juniors

First Vivek Wali
Second Sanjivani Wanchoo
Third Shefali Raina

Reading Devanagari-Kashmiri - Sub Juniors

First Sidharth Wali
Second Ruchika Dhar
Third Priyanka Kaul

Reading Devanagari-Kashmiri - Juniors

First Shefali Raina
Second Sanjivani Wanchoo
Third Vivek Wali

Quiz - Elders

First - Lalla-Ded Team

Smt. Girija Kaul, Shri Sunil Raina, Smt. Sunil Raina, Shri Roop K. Kaul,
Smt. Roop K. Kaul

First - Parmanand Team

Smt. Usha Pandita, Smt. Sunita Kemmu, Shri K.K.Kemmu, Shri Vinod Wali,
Smt. Sunita Wali

Second -Mehjoor Team

Shri Satish Kaul, Smt. Meena Kaul, Smt. Veena Kaul, Smt. Sarla Kaul,
Smt. Sonia Raina

Visit <http://www.zaan.net> for complete coverage

Solution to Crossword – 2

Winners

1. Komal Zutshi (13) Sarita Vihar, New Delhi.
2. Ashwin Raina (15) Samir, Sai Nagar, Vasai.
3. Shobit Razdan (16) Asha Nagar, Kandivli (W)
4. Rushali Bhat* (15) Rachna, Utaykar Nagar, Sadar Bazar, Satara
5. Akash Malla* (11) Shiva Enclave, Kashmiri Colony, Hiranki, Delhi.

Biradari News

Biradari pays homage to Onkar Aima:

A condolence meeting of the Kashmiri Pandits' Association was held at Kashyap Bhawan on 6th October 2002, to pay homage to Late Onkar Aima, who died on 28th September 2002. The meeting though called at a short notice and people contacted on telephone only, was well attended.

In the sombre atmosphere, after observing the customary silence and recitation of prayers by Basanti Raina, speaker after speaker drew attention to various phases of Shri Aima's multidimensional life. They remembered him for his days after partition, when he jumped into active national movement to defend Kashmir against the Pakistani invaders. His involvement in art and theatre, which made him the first hero of the first Kashmiri film 'Maanziraat', was recalled. His courage to leave a secure civil service job and jump into artistic pursuits was spoken of. He endeavoured himself to the Kashmiri biradari in Mumbai after he shifted to this place. His contribution to biradari activities, individually and through KPA and Lalla-Ded Trust were recounted.

Those who spoke to unfold his multifarious personality were S/Shri P.N.Wali, P.N.Takoo, Moti Kaul, Sunil Mattoo, Basanti Raina and the President Shri J.L.Manwati.

ZAAN Festival :

The 3rd 'Quiz Contest' under the Project ZAAN - a joint venture of Lalla-Ded Educational & Welfare Trust and Kashmiri Pandits' Association, was held on 15th of September 2002.

The most heartening feature of the 'Contest' this year was the keen interest shown by contingent of 35 middle-age group members who had requested to organise a crash course on the same pattern in the ZAAN Festival for them. The Festival opened up with the event of participation by the teenagers, which was followed by an event of elderly participants in the post lunch session. The general feeling of the well attended biradari members was that such events would definitely generate interest in the youngsters as well as elders to know their roots. The organisers felt that their mission of inculcating interest in our heritage had been well served by such activities.

Children of Lesser Gods

Documentary on Refugees in their own country by Repen Tickoo:

Shri Tickoo, an Engineer and IT Professional has made an individual effort on how the refugees of Kashmir live, or pretend to live after losing their home and after losing their loved ones. The documentation is through the camps and other shelters in Jammu as they stand to this day. It is a contemporary account and not what it has been in all these 12 years.

Through interviews of old and young, the poignant stories of how people have lost their dear ones to terrorism, appear in a touching manner. The old man, who lost his son or son-in-law, the wife who lost her husband and the young child who lost his parents, the trauma writ large on their faces, has come out vividly in the documentary.

The tremendous effort of these people in coping with adverse environment comes out clear. The efforts of an organisation like the SOS looking after these forlorn children, is clear and no viewer can fail to appreciate it.

The documentary does not cover only the Kashmiri displaced but also those from Rajouri, Doda and other places in Jammu province. It even includes a Muslim family which had become the victim of terrorism.

The documentary is an excellent effort by one who I will still call an amateur in this field. It may not touch technical heights but does make a deep impact at the feeling level. A screening of the documentary was done in IIT Campus Powai, where about 200 people watched it and were moved by it. The documentary is available on VCD with Mr. Tickoo (Mob: 9869011956) on a nominal cost. The money collected from the sale of VCD will be sent to SOS Jammu to support the cause of rehabilitation of the affected children.

Bhajan Cassette released:

Girija Pandit has come out as an excellent singer, a composer of music and above all, a writer of very good bhajans. Her bhajans had appeared in past in the print in Milchar. This time, these are there on sound bites. The four cassettes released by her are:

- ◆ Maa Vidyavasini Ki Amar Katha
(Singers - Survesh Misra & Girija Pandit)
- ◆ Raghupati Raghav Raja Ram
(Singers - Uday Mazumdar & Girija Pandit)
- ◆ Param Pad Pavoona Re
(Singers - Vinod Rathod, Sudha Sharad & Girija Pandit)
- ◆ Beda Paar Karo Jagadamba
(Singers - Suresh Wadkar, Girija Pandit & Sudha Sharad)

The cassettes are nominally priced at Rs. 35/- each and are released by Nice Music & Venus Records.

Smt. Susheela Dhar Charitable Trust :

The Trust has doubled the awards given away to meritorious students of Camp Schools at Roop Nagar (Muthi) and Nagrota at Jammu. The awards (totalling 8 nos.) will now be given to first rank holders passing 8th, 9th, 10th and 11th class examination in both the schools.

News from Delhi :

Bharatanatyam performance

Nandita Bhan, daughter of Smt. Neelam & Shri Pankaj Bhan and grand-daughter of Smt. Durgesh & Shri D.P.Bhan of Gulmohar Park New Delhi) gave a superb performance of Bharatanatyam Arangetram, on 8th September 2002 at India International Centre auditorium, New Delhi. Nandita is keen to explore facets of the Kashmiri Shaivite philosophical tradition through Bharatanatyam. Shri K.Padmanabhiah & Pandit Bhajan Sopori praised and congratulated Nandita. Pt J.N.Kaul, President AIKS blessed the talented dancer and presented her a Ganesh Moorti.

Book published

'**A Matter of Fact**', the book written by Khem Lata Wakhlu & O.N.Wakhlu has been published by Minerva Press India (P) Ltd., New Delhi. Priced at Rs. 250.00, the book has been described as 'A Captivating tale of intrigue and machination in the corridors of power' by a critic.

News from Jammu :

'SABZAAR' NGO

NGOs are, it is said, the conscience keepers of the government. But, the mushroom growth of NGOs in the country seem to work more at the cross purposes rather than being complimentary to the government. Kashmir also has its share of NGOs and some of them are doing laudable jobs.

SABZAAR, the recent NGO with its registered office at Chhani Himmat, Jammu, has undertaken to work for mitigating the sufferings of our displaced community members.

To begin with, it has adopted the Migrant Camp School with nearly 200 students, which is run by a dedicated team of teachers on voluntary basis. SABZAAR has provided 5 computers with a printer and a computer teacher to provide a small Computer Centre to the School. With the help of UNICEF, SABZAAR has arranged 7 hand pumps for the Batalbalian camp. It also has plan to offer 70 scholarships to the needy students. Good work indeed. Sabzaar also has on its anvil to produce documentaries on the Saints of Kashmir, Music of Kashmir and Women of Kashmir to help preserve our legacy and cultural heritage.

SABZAAR already has held a Painting Competition in the Camp Schools of Muthi, Purkhoo and Batalbalian where our teenagers have portrayed the pangs of their lives in the post exodus period.

We wish SABZAAR all the best in their laudable endeavours.

News from Bangalore :

On 27th August, 2002, a delegation of the Kashmiri Visthapit Seva Samiti, Bangalore were privileged to meet Shri Lal Krishen Advani, Hon'ble Deputy Prime Minister of India in

Bangalore and submitted him a Memorandum listing therein the demands/problems faced by the community in different spheres.

Shri Advani ji gave patient hearing to the delegation and enquired about the welfare of Kashmiri Pandits.

Kashmiri Visthapit Samiti also observed the 13th Balidaan Divas on 14th September 2002, in memory of Late Tika Lal Taploo, who fell to the bullets of the terrorists in Kashmir on this day 13 years back.

Change of Telephone Nos

Raina M.K., Pushp Vihar, Shastri Nagar, Vasai (W)

Tel: (Res) 0250-340110, 0250-340500

E.Mail: rainamk1@rediffmail.com

Kaul S. K., JNPT, Nava Sheva, Navi Mumbai.

Tel: (Res) 7472215.

Matas Pran Nath, 302-B, Sunrise, Navghar Road, Bhayander. **Tel:** 8045685.

Change of Address :

Raina Dr. Avtar

Old Add: D-2, Flat 31, Greenfield's Hsg. Soc.

New Add: A-5, Flat No. 77,

Greenfield's Housing Society, Opp: Fantasy Land, Andheri (E), Mumbai 400 093. **Tel:** 8252281.

THEY LEFT US

Shri D.N.Kaul (father of Sukant, Anupam & Supragya) of Vastu Park, Off Evershine Nagar, Malad left for his heavenly abode on 13th August 2002 at Mumbai.

Sunny, Nephew of Shri Kakaji Safaya of Nerul, Navi Mumbai met his fatal end due to accidental electrocution on 13th August, 2002 at Jammu.

Smt. Santosh Warikoo W/o Late Rattan Lal Warikoo (originally of Bana Mohalla, Srinagar) of Satlaj, Jangid Complex, Mira Road (E) left for her heavenly abode on 25th August 2002 at Mumbai.

Shri Mohan Lal Tikoo, father of Shri Anil Tikoo of Vastu Enclave, Veermata Jeejabai Road, Andheri (E) left for his heavenly abode on 11th September 2002 at Mumbai.

Shri Onkar Aima of Rattan Priya Apts., Cadell Road, Mahim, left for his heavenly abode on 28th September 2002 at Mumbai.

May Their Souls Rest in Peace



Letters

☒ Milchar is gaining day by day both in its volume and the content. Introduction of Children's Column is a good step. I wish you could provide a little more space for them. Crossword, really gives us elders a brain teaser, even though it is not meant for us.

One thing to ponder. Milchar is published once in every three months. In today's fast changing world, this time gap is too much. Readers completely lose track of the articles and stories published in parts. Can't its frequency be increased? Kindly give this issue a serious thought. Being one brought out in the metropolis of Mumbai, Milchar could also play a big role in advertising biradari matrimonials. This would not only help the community, but also lead to raising finance for very survival of the magazine. And it can only be done if the magazine is published more frequently.

M.K.Kaul,

Talab Tillo, Jammu

☒ I have been reading Milchar for the last over three decades. Over the years, there has been improvement in its presentation and getup. Needless to say, there is noticeable improvement particularly in the last few issues. Credit goes to the hard work and sincere effort that is put in by the editorial team. It is also a matter of pride for the Kashmiri Pandits' Association, to have put the entire Milchar on internet.

Articles published in Milchar are of interest not only to us, but also to members of other communities. A special reference may be made to one of the most informative articles 'From the Pages of History' by Shri J.N.Kachroo in the last issue of Milchar. This article is a piece of research conducted by the author over the years and gives a graphic description of events with accurate dates right from August 1947, which are milestones in the history of Kashmir.

Tribhuwan Bhan

Borivali, Mumbai

MATRIMONIALS

h Wanted professionally qualified suitable match for good looking smart KP girl ht. 5'-1", born January 1978, B.E. (Mech), Advance Computer Courses + CAD. Working in a reputed concern. Please correspond with complete Bio-data, Kulavali & Tekni to: R.K.Wali, 127, Sunder Nagar, Bhilai 490023. Tel: (Res.) 0788-355616. Fax: 0788-350803 or Mr. M.L.Watal (Uncle), Mumbai. Tel: 8562580.

h Suitable Alliance from well settled K.P.Boys for Kashmiri Pandit Girl, Non-Karkun, Feb. 72/167, P.G.D.C.S. NIIT. Working in IT Industry, well settled in Mumbai. Please correspond with Tekni and Bio-data to DHARS, D-611, ESSBEL C.H.Society, Near Anudatta School, Akurli, Lokhandwala Township, Kandivli (E), Mumbai 400 101. Tel: 8864373.

h Suitable Alliance invited for my daughter December 1975 born, 165 cms. B.A. from Delhi University, Diploma in Secretarial Practice & Computer Operations, working as Air Hostess in Alliance Air (subsidiary of IA). Mumbai settled preferred. Correspond with Tekni: S.L.Mattoo (Kakapuri), F-382 A, M.I.G. Flats, Pratap Vihar, Ghaziabad. Tel: 0120-4742617.

h Smt. Phoola Mathu and Shri Omkarnath Mathu of Jammu are looking for a suitable match for their son **Vikram**, who is working as a Software Engineer at Boston, U.S.A. The prospective bride need not be very highly qualified but must be well educated in precepts governing human values. For Bio-data and TEKNI, please correspond with Mrs. & Mr. O.N.Mathu, 404, Tali More, New Plots, Jammu Tawi 180 005. Tel: 0191-579121. OR T.N.Bhan, 302-A, Gauri Apartments, Eksar Road, Borivali (West), Mumbai 400 091. Tel: 022-8948228.



**Editor-in-Chief: P. N. Wali. Published by M.K.Raina for Kashmiri Pandits' Association (Regd),
Kashyap Bhawan, Plot No: 16, Bhawani Nagar, Marol Maroshi Road, Andheri (E),
Mumbai 400 059.
Tel: 8504954.**

Produced at: Impressions,, Vasai 401 202. Tel: 0250-342777.

