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**Students of the Vinod Sur Shringar Music Academy
performing at the Annual Cultural Nite at Rang Sharda, Bandra**

Between Ourselves

... M.L.Mattoo, President



Namaskar.

• The year 2003-2004 Cultural Programme 'Posh Nool' held on 27th March at Rang Sharda was well received by our biradari members. This event and the Annual Hawan have become the main focus of our community.

Kashmiri Pandits' Association, over the years now, has endeavoured to present a broad spectrum of our cultural aesthetics on the occasion, and truly so, this programme was conceived, developed and presented by amateur and professional artistes from our biradari members with beautiful and marvellous stage settings of 'Chinar' leaf and 'Dejihoroos'. Audience appreciation was remarkable as they stayed till end of the programme.

I am grateful to each one of the artistes and performers. My sincere thanks are to Smt. Rita Kaul and her troupe, Smt. Nirja Pandit, Smt. Jaya Bhan, Smt. Veena Kaul from Pune, Shri Sunil Mattoo (Trustee), Shri Pankaj Raina, Shri Sanjeev Kaul and his team for their willing participation. My thanks are also to Shri Chand Dhar and Shri Bharat Pandit for the efforts they put in as anchors to conduct the programme and to keep the audience in good humour.

My thanks to management of Rang Sharda and our Vice President Shri J.L.Kak for their help and cooperation. I thank all the advertisers for releasing their advertisement for our Souvenir, and the biradari members who worked zealously for obtaining the advertisements.

• This year, the Souvenir was dedicated to the memories of Late Onkar Aima and Late Shanta Kapoor (erstwhile senior Trustees of our Board) for their involvement, intregation and dedicated service to the community.

• The 'Life-time Contribution Award' for the year 2003-2004 was conferred upon Dr. Nand Lal Zutshi, our past President and now a US resident. He had worked with his unparalleled ability, integrity and honesty for the welfare of the community for decades together. This Award was received by his sister Smt. Leela Mam on his behalf as he was away at Rishikesh.

• Sequel to the honour recently conferred upon three of our brethren, Maj. Gen. T.K.Kaul, AVSM, VSM, GOC Maharashtra & Gujarat, Shri Bhajan Sopory - the Music

Maestro and Shri Anupam Kher, renowned versatile artiste, by the President of India, being a matter of pride for the community, our BOT felicitated them by presenting 3-volume set of Rajatarangini and a flower bouquet to their wives. Shri Anupam Kher, however, being away in London, could not be present on the occasion.

- Shri Sunil Fotedar of USA was presented in absentia, a 'Special Zaan Award' for his dedication towards Project Zaan and propagation of its programmes through internet at the international level.

At the end, Maj. Gen. T.K.Kaul, Shri Bhajan Sopory and Mr. Javed Amin, J&K's Asstt. Resident Commissioner in Mumbai, who was also present in the auditorium, were highly appreciative of the Programme.

- In response to a humanitarian call for help of one Smt. Lalita Kabu of Dehradun through 'Harmukh', a sum of Rs.5000.00 was sent to her to augment the expenditure on her ailing son. Smt. Kabu a widow, has no regular source of income and she has already lost her elder son because of cancer.



Editorial

... P.N.Wali

HELP FOR THE NEEDY. HOW?



Last few months, the community saw some appeals for help from members of the community who were in desperate situation, particularly of medical nature. In couple of cases, Mr. Raina (our coordinating editor) took personal interest in relaying these messages to a large number addresses in India and abroad on e-mail. The response has been over whelming. I saw in a New Year function at Muscat, the small community collected about Rs.20,000 in few minutes when the message was read. Such has been the response from number of places and number of people. This opens certain points to ponder about for a sustained response in such situations.

First, when does a man from a self-respecting community makes such a public appeal. Most often it is a desperate situation arising out of grave health matter calling for large expenditure of money. To save a life, even honour is staked. There can be social issues like marriage of daughter. Can a person living in the camp on dole of say Rs.2500 afford marriage of daughter even in a most frugal manner. We are told that there are girls passed marriageable age because family can not afford a marriage. There are cases where help is needed to pursue school or higher education.

I am sure, every body will agree that a community initiative in matters like this is desirable. Our community, now spread over the globe can lend a helping hand in ameliorating such individual financial suffering. People are ready to help. But the machinery to canalise it is not in place.

Whenever any one of us receives such appeal, the first reaction is, whether it is a genuine one. It is a right reaction. Such requests could come from not so deserving persons also. Since sifting the right from spurious is not so easy for an individual, ignoring is the result. Next comes the question of how to send the assistance. Transferring small amounts over distances is cumbersome for busy people. Even after sending it, one would like to know whether it has been received by the right person and used for the right purpose. It is for all reasons that an organisational approach is useful. We have a large number of organisations of KPs spread far and wide. (Although at each center, there are good number of people who don't necessarily keep in touch with local association and yet they would like to help in such effort). These associations are even doing some financial assistance work. KPA Mumbai has medical relief fund but only small assistance can be given from this, particularly to those in Mumbai or visiting Mumbai for treatment. The corpus of the fund is small and regular donations are not coming. Similarly other associations at Jammu, Delhi etc. are doing there bit. But it is not sufficient. Jammu Sabha

has also been doing commendable job in managing the NRI assistance to students. These associations have fund constraints to go a whole hog.

Pt. J.N.Kaul, ex-president AIKS tried to pursue the idea of '*Môchhíphól*'. Shri Dileep Langoo, a social activist has been advocating it recently. It is a good idea. No one minds a small monthly donation but it does not work in practice. It is easier to pay Rs. 200 once a year than pay Rs. 10 every month. It is cumbersome. The idea is from old days in Kashmir when people were available to go from home to home every month to collect '*Môchhíphól*' in cash or kind. Who will do it now? Again we come to our organisational network to evolve systemic approach to the problem.

I would envisage that each organisation makes it an important sub-goal to be pursued as separate activity with separate man-power. The central body AIKS could coordinate this activity. Coordination is also necessary to avoid duplication of effort. Guidance from resource persons like Pt. J.N.Kaul Ji could be sought. A meeting of all associations under AIKS for this purpose alone, may be called.

Handling of assistance through local associations, i.e. collection and disbursement, will also take care of genuineness of the request. This will also help in avoiding duplications. Only care be taken that associations do not exhibit arrogance while making assistance available, but do it with all humility. No public functions for disbursement.

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From the Pages of History

... J.N. Kachroo

INDO-PAK WAR - PART II



Introduction:

About a month ago, somebody called me from Srinagar. He had somehow read Milchar, January-February 2004 issue. Referring to the article 'Indo-Pak War 1947', he said that questions raised therein for a reply are of academic interest. The most important 'problem' which owed its origin to 'the Indo-Pak Conflict' was the question of plebiscite. According to him, this was the only 'living question' of the period. This should get precedence. I agree with him.

I get tempted to trace the history of Kashmir in 1940's, so that decisions taken then are viewed in right historical perspective to enable the reader to come to a logical conclusion.

Fateful Forties And Kashmir :

Forties of the last century have many defining moments in the course of world history. The first (and hopefully the last) nuclear Bomb was used as a weapon. The world war came to an end. Colonialism collapsed. The British withdrew from India. Two sovereign states, India and Pakistan, came into existence. And the Indian States saw the dawn of democracy replacing feudalistic regimes. Kashmir witnessed historical changes in its political affiliations. Some of the changes brought the State on the chessboard of national politics.

With the change of Muslim Conference (MC) into National Conference (NC) in 1939, and the endorsement of its National Demand Resolution by prominent Hindus and Sikhs, Kashmir Movement assumed a secular look.

In 1940, Jawahar Lal Nehru and Abdul Gaffar Khan visited Kashmir at the invitation of NC. Sheikh Mohd. Abdullah acted as a perfect host. The NC came closer to the Indian National Congress (INC). In 1941, Sheikh Abdullah got NC affiliated to the All States Peoples' Conference. Nehru was its President then. Muslim League (ML) reacted by reviving MC under Ghulam Abbas, but it had little public support. NC passed a strong resolution supporting Quit India Movement launched by INC in 1942. In 1944, the NC issued an outline of the new Constitution in New Kashmir plan. It envisaged freedom, equality, democracy, joint electorate. Its economic creed was socialism, land to tillers etc.

The Muslim league had already passed the Lahore Resolution in 1940, demanding Pakistan on the basis of Two Nation Theory. Naya Kashmir (New Kashmir) slogan and the consequent popularity of Sheikh Mohd. Abdullah alarmed the Muslim League. Jinnah attempted to woo the people of Kashmir.

On 19th May 1944, Jinnah was accorded a reception on behalf of the citizens of Srinagar at Pratap Park. Speaking on the occasion, Sheikh Mohd. Abdullah said, "..... you are a beloved leader of the Muslims of India we Kashmiris welcome you as a prominent Indian, despite ideological differences." Jinnah gave customary thanks to the people of Srinagar. Within an hour, speaking from the platform of MC at Jamia Masjid, Mr. Jinnah declared, "Muslims have one platform, one Kalima and one God All Muslims must come under one flag." Sheikh Mohd. Abdullah quickly declared in a rejoinder, "...ills of this land can be remedied by taking Hindus, Muslims and Sikhs together." On 24th June 1944, Abdullah issued a written statement saying, " Viewing the position from an all India perspective, we find that Mr. Jinnah has repeatedly declared that he does not extend his plans of Pakistan to Indian States." Mr. Jinnah did not comment. Perhaps he could not, in view of his diverse interests. However, war of words continued. Mr. Jinnah called the leaders of NC as 'a gang of goondas'. Sheikh Mohd. Abdullah issued a sharp warning saying, "If Mr. Jinnah does not give up his habit of interfering in our politics, it will be difficult for him to go back in an honourable manner."

Baramulla Episode: Some present day writers consider this warning as a hollow rhetoric. I am an eye witness to the following episode:

After spending a considerable part of summer in Kashmir, Mr. Jinnah was scheduled to address a public gathering at Baramulla on his return journey. The meeting was arranged on the lawns of a masjid situated on the right bank of Vitasta, just to the east of the old bridge and opposite the Baramulla Hospital across the river. Just when Mr. Jinnah appeared on the dais in front of the mosque, there was commotion in the vast crowd that had assembled on the bank of the river. Hundreds of people rose up, unfolding banners with slogans: 'Hindu Muslim Sikh Itihad - Zindabad' and 'Qaid-e-Azam Sheri Kashmir, Sheikh Mohd. Abdullah - Zindabad'. There was pandemonium on the dias. Some people were seen rushing towards the entrance through which the guest was coming, carrying a string of chappals and shoes. Stones were pelted. The situation could not be controlled. People ran helter skelter. Mr. Jinnah had to be escorted safely back to his car. The rally ended in a fiasco. It was later rumoured that Mr. Jinnah did not oblige his hosts who had arranged a lunch at Khanpora on the outskirts of the town just on the highway.

V.D.Savarkar visited Kashmir in the autumn of the same year. It is interesting to note that Pandit S.N.Fotadar, President Yuvak Sabha told him that Hindu Fundamentalism was as alien to the culture of Kashmir as Muslim Fundamentalism.

The Winner: Leaders of INC who had been arrested during Quit India Movement were released in 1945. Nehru, Azad and Gaffar Khan visited Kashmir to a rousing reception including a splendid river procession, despite a threat of disruption issued by the MC. These leaders attended the annual open session of National Conference held at Sopore. The visiting leaders were present when Pandit Kashyap Bandhu moved the political resolution demanding responsible government under the aegis of His Highness.

Incidentally, Nehru on 7th August 1945 told the Kashmiri Pandits (reported in the Hindu of 10 August) : "I advise others to join it (NC) in much larger numbers and thereby influence its decisions."

Kashmiriyat was the lone winner and it survived the tests of that tragic decade.

Quit Kashmir Movement: The Cabinet Mission arrived in India in March 1946. On 12th May, the Mission issued a memorandum on the future of the Princely States: " His Majesty's Government will cease to exercise the powers of paramountcy.all rights surrendered by the States to the paramount power will return to the States." Would the princes be free to be independent? Would the British rule be replaced by Maharaja's autocracy? This was not acceptable to NC under Sheikh Mohd. Abdullah, who launched the Quit Kashmir Movement in May 1946.

Jinnah, who had little popular support in Indian States welcomed the Cabinet Mission proposal. The MC in the State sided with the Maharaja while the INC, especially Jawahar Lal Nehru supported Abdullah. Nehru rushed to Abdullah's help, was arrested and later came back to initiate the legal defence of Abdullah. The Quit Kashmir agitation continued. Maharaja Hari Singh considered Sheikh Mohd. Abdullah as an enemy and lost faith in the INC and particularly in Jawahar Lal Nehru. The situation drifted.

On 3rd June 1947, the British government announced the partition plan, reiterating the Cabinet Mission declaration on Indian States which could now accede to either dominion, observing the principle of contiguity. Theoretically the princes could be even independent. The right of decision, primarily rested with the ruler of each state. The Muslim League of India thought it was the exclusive right of the rulers to decide the accession of their states. The India National Congress held the view that the will of the people would decide the question of accession in case of non-agreement between the rulers and the ruled.

Thus on the eve of India's independence, Kashmir was ideologically and emotionally closer to Indian National Congress than to Muslim League. The INC particularly Jawahar Lal Nehru had demonstrated support and sympathy for Kashmiris.

(To be continued)

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Sweet and Sour
... Tribhuwan N.Bhan

THE REDEMING FACTOR



While watching the recent Indo-Pak Cricket Matches certain thoughts came to my mind. These concerned how God plays His role in the lives of the Human beings. Earlier the so-called “Rawalpindi Express” Shoaib Akhtar had boasted that he would not let Sachin Tendulkar score more than ten runs. Foolish Shoaib did not realise that God was looking down at him from above and laughing at his empty boast. It was indeed God’s doing that Shoaib was “caught and bowled” by none other than Sachin Tendulkar himself. Thus this so called “Rawalpindi Express” scored a duck. This was the retribution inflicted on Shoaib the fast bowler, by Almighty God. When the Pakistani coach Javed Miandad heard about Irfan Pathan, a teenager, being included in the Indian Team, he had come out with most unsupporting and derogatory statement, “We have many such Pathans roaming in the lanes and by-lanes of Pakistan”. What followed was a slap on the Pakistani coach. It was Irfan Pathan who turned the tide against Pakistan by being very effective bowler and fielder too. I have realised in life, whenever any human being makes an unwanted and unethical statement, hurting the sentiments of anyone else, God takes up the matter in his own hands, and gives a fitting reply to the person who has said anything, he should not have, and makes him eat a humble pie.

While watching the match played at Lahore I thought of the days of December, 1946 when I was at Lahore. Anarkali Bazaar was the cleanest Bazaar of Lahore city, a shoppers’ paradise those days. While watching the match being played at Rawalpindi, I thought of the horrendous ten days we spent at the waiting room of Rawalpindi railway station. We could not move anywhere because of the communal riots in the city. While the match was being played at Multan, I thought of the Dhingra family who were from Multan and were staying as tenants in my house at Karan Nagar, Srinagar in 1945. Mr. Dhingra was a dark tall man who could speak English very fluently, his wife was rather short, very fair but could not speak English at all. They had two children almost of my age and we were good friends. He was on some official assignment at Srinagar. When they left Srinagar to go back to Multan, I was sad to be separated from my friends.

No doubt the Indian Cricket team won the ODI series but it was the people of Pakistan who were showered with all the praise by all the cricket fans from all the corners of the

world. The disciplined behaviour of the spectators in the stands of the stadiums, the love and affection showered by common Pakistani in the streets on all Indians who went to see the matches in Pakistan, the generous and warm hospitality offered even by the rickshawalla of Lahore or Rawalpindi defies, definition and description. But in contrast there was not a word of appreciation about the encouraging crowd behaviour from the India Captain Sourav Ganguly, which is absolutely questionable and raises many an eyebrow!

This series has brought the people of the two countries nearer. Due to the speeches of our so called patriotic politicians, Pakistan is depicted as enemy number one and an average Pakistani untrustworthy. But, this cricket series has demolished that myth at least about the common man in the streets of Pakistan, to a large extent. Some politicians on either side of LOC, who still believe in the infamous policy of the British, “Divide and Rule”, and “Fish in troubled waters” must be realising that their policy is not going to last long and their days are numbered. That is the writing on the wall.

What could not be achieved, by Lal Bahadur Shastri and Ayub Khan at Tashkent; by Indira Gandhi and Bhutto at Shimla, by Vajpai and Nawaz Sharif at Lahore; by Musharraf and Vajpai at Agra; has been achieved by the peoples of the two countries – the objective of “Universal Brotherhood” – through the noble game of cricket. People of Pakistan have demonstrated to the whole world that there is a sea change, for the better, in their outlook and also it is not the ruled who are vicious but the rulers who are so!

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Rejoinder

... J.L.Manwati

APATHY OF 'NAAD'

[The below reproduced letter dated 1st February 2004, addressed to the Editor NAAD, was a reaction to the article of Dr. Roop Krishen Bhat published in the January 2004 issue of NAAD. The article while enumerating the books available for learning Devanagari-Kashmiri, had totally obliterated the work conducted by Project Zaan in this field. Unfortunately, this letter did not find any place in the subsequent issues of reputed NAAD . The letter is reproduced here to put the record straight. - Editor]

This has reference to the article titled 'Let us Learn Kashmiri' by Shri Roop Krishen Bhat in January 2004 issue of Naad. The effort of Shri Bhat in taking up the cause of our near-languishing language from our midst and highlighting the resultant erosion of our identity is laudable. Shri Bhat has assiduously been working for the preservation of Kashmiri language over the years and has been an important member on the Committee of Experts for Standardization of Devanagari Script for the language. All of us are equally aware and grateful to Shri Bhat for his strenuous research based exertion to compile and publish several books for the beginners / learners of the language.

In this article Shri Bhat has enunciated a list of books and audio tapes etc. available for learning Kashmiri language, which shall, no doubt, help the beginners to lay their hands on the available material for learning the basics of the language. But, nowhere, Shri Bhat has made any mention of the '**Basic Reader for Kashmiri Language**' published by the Lalla Ded Educational & Welfare Trust under the Project Zaan in March 2001, which stands now updated in September 2003 by incorporating further modifications approved by the Expert Committee. Inadvertence could have been the reason, I presume. For, even obliquely I refuse to comprehend that it could have been intentional.

[But, Mr Editor your parenthetical insertion in Shri Bhat's article where you have kindly mentioned 'Project Zaan' has encouraged me to make a small digression-albeit without your permission.]

How could Shri Bhat have forgotten to make a mention of this 'Reader', when I have presented this book myself to him in February 2001 at my residence in Mumbai. That time Shri Bhat spontaneously claimed it to be 'A pioneering work.' The revised version of the 'Reader' was also electronically sent to about a thousand destinations across the globe, including Dr. Bhat, way back in November 2003 which he duly acknowledged and appreciated. But, knowing the complexities of the human mind, certain things slip off the 'Tab'.

It is not Shri Bhat alone, we at Lalla Ded Educational & Welfare Trust have received step-motherly treatment vis-a-vis this 'Reader' from even Koshur Samachar. I, as the President of the Kashmiri Pandits' Association, Mumbai then (2001), telephoned Shri. S. N. Bhat "Haleem Sahib", the editor of the 'Koshur Bhog' of Koshur Samachar and explained at length the purport of the Reader and requested him to write a small critique

on the Reader and give us his valued suggestions as to how to improvise the future editions / works. Haleem Sahib expressed his 'amazement' that such a stupendous task had been undertaken by the Lalla Ded Educational & Welfare Trust. He further suggested that a set of six books be sent to him which he could send to various linguists / playwrights like Dr. Shant, Dr. S. Toshkhani, Shri. Kundan and others for their critical appreciation. Not to speak of penning a critique himself, Shri Haleem did not even write a single line in his Koshur Bhog about the book all these years.

It is unfortunate that denying the credit where it is due, has been the bane, I am sorry, of our community. The hyperflow of intelligent quotient in our community which gives us the power to break even the most elusive and inscrutable enigmatic problems in the realm of our lives makes us to harbour a feeling of being 'Know-all' with near vanity. This quality of self-esteem sometimes makes us impervious to the reasonable arguments or to matter-of-fact situation. This distinctive instinct of our character makes us to believe that our faculty of reasoning is infallible which involuntarily lends an element of intolerance in our pschye. As a result we are politically leaderless, socially adrift and academically directionless.

(Shri J.L.Manwati is Member, Project Zaan)

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Our Heritage**ASPECTS OF KASHMIRI PANDIT CULTURE - 3**

... Raj Nath Bhat (BHU)

**Death rites :**

When a person breathes his / her last, his/her mortal remains are washed in water to which Ganga jal is added. Cotton buds are put into his / her ears and nostrils. A coin is placed at its lips. The whole body is covered in a white shroud and tied with a thread (*nārivan*). The body is then placed on a plank of wood and four persons take the coffin on their shoulders to the cremation ground. The eldest son of the deceased carries an earthen pitcher in his hand and leads the coffin. Some distance away from the cremation ground, the coffin is placed on the ground and the family members, relatives and friends are allowed to have a last glimpse of the deceased's face. The coffin is then taken to the cremation ground and put on a pyre. The eldest son, after taking three rounds around the pyre, lights it. From second to the ninth day of one's death, his/her eldest son and daughter come out on to the house threshold before sunrise and call upon their departed father/mother a couple of times, asking him :

bôchhí mà lājíy babò / mājì?

(Are you hungry father/mother?)

trèsh mà lājíy babò / mājì?

(Are you thirsty father/mother?)

tür mà lājíy babò / mājì?

(Are you feeling cold father/mother?)

On the fourth day of cremation the sons and some relatives and family friends go to the cremation ground to gather ashes (*āstrūk*). Most of it are immersed into a nearby river /stream and a part is put into an earthen pitcher and taken to Haridwar for immersion into the holy Ganges.

On the 10th day, the sons of the deceased along with many relatives and the family purohit go to a river bank where sons' heads are shaved and a Shraadha is performed. The relatives after having lunch leave the family of the deceased alone. On the 11th day, the sons and daughters perform a very elaborate Shraadha under the guidance of a purohit. The ceremony ends with *aahuuti* given to *agni* invoking almost all the deities, major rivers, temple towns, mountains, and lakes of South Asia. On this day the daughters too pay *dakshina* to the purohit and arrange food for the families of their brothers.

On the same day, 'oil' is provided for the deceased (*til dyún*) in which mustard oil is poured into a large number of earthen lamps and cotton wicks are immersed and lighted in them. Favourite vegetarian foods are prepared in the name of the deceased. Burning of oil lamps is meant to provide light to the deceased in the 'other' world.

Another Shraadha is held on the 12th day after death. This marks the end of the mourning, when married daughters return to their homes.

During the first three months, a Shraadha is performed after every fifteen days i.e. on the 30th, 45th, 60th, 75th and 90th day of death . An elaborate Sharaadha is held on the 180th

day (*shadmòs*). The Shraadhā on the first death anniversary (*vāhārūvār*) too is an elaborate one. Daughters and sons and their husbands/wives assemble to perform both *shadmòs* and *vāhārūvār*.

After this a Shraadhā is done every year on the death anniversary and one during the *pītra-paksh*. The children (sons and daughters) offer water to their deceased parents and three generations of grandparents every morning.

Language and food :

KP has been a polyglot throughout the known history. Besides mother tongue (Kashmiri) it has had a sound knowledge of Sanskrit, Persian, Urdu-Hindi, and English at different periods in history. Literatures of these languages are a testimony to their genius and creativity. Their original contributions in the areas of philosophy, theology, aesthetics, logic, grammar, astronomy etc. occupy a place of pride in the extant literatures of these disciplines.

KP loves vegetarian foods yet mutton and fish have been its favourite. Rice and knolkhol (*hàkh batû*) has been its primary requirement. The use of a wide variety of spices, e.g. aniseed powder, turmeric powder, chilly powder, ginger powder, black-pepper, cardamom, saffron etc. is very common among the KPs. Besides knolkhol, KP relishes beans, potato, spinach, lotus-stalk, sonchal, raddish, turnip, cabbage, cauliflower, wild mushroom, cheese and an assortment of local greens like *lisû*, *vôpal hàkh*, *nûnar*, *vôstû hàkh* and *hand*. The major mutton preparations of the KP include: *kâliyû*, *ròganjòsh*, *matsh*, *kabar gâh*, *yakhûnⁱ*, *ristû*, *tabakh nât*, *tsók tsarvan* etc.

To Conclude :

After the advent of Islam in the Valley, when Persian replaced Sanskrit as the language of administration, senior members of the Pandits (a large majority had been forced to embrace Islam) organized a kind of a conference to deliberate on and find means to preserve their religion and culture so as to prevent it from becoming extinct. In that historic conclave, it was decided that in order to participate in State administration, it were necessary to learn Persian, so the son's son would learn the language of administration and the daughter's son, if he were educated by his maternal grandparents, would learn *bhasha* 'Sanskrit' and religious scriptures and eventually perform religious rites and rituals. Thus, two distinct sects, one of *bhasha Pandits* or purohīts 'clergymen' and another of the *karkun* 'the men of administration' were created. In course of time the Purohit became dependent upon the Karkun for dakhshinaa 'offerings' to make his living and the Karkun came to be considered a superior class to the men of religion. This historic 'decision' has brought the community to an impasse now where the *purohīts* too have diminished in number and the very identity of the community is at stake. At this juncture, it is not only the religious rites and rituals, customs, festivals and ceremonies, beliefs, myths and superstitions that are under threat of extinction, but also their mother tongue, which was not under threat during the Muslim period.

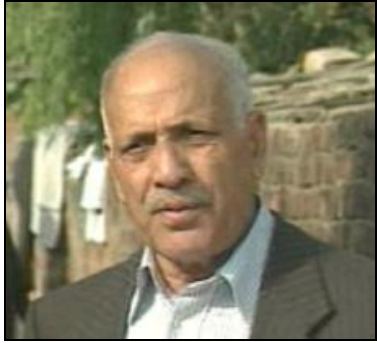
The community elders need to sit together again to think about its linguistic and cultural heritage and evolve a strategy to preserve it. Otherwise, the literary and religious writings of Laleshwari, Parmanand, Zinda Koul will have no takers in near future.



Language

.... Dr. K.N.Pandita

SCRIPT FOR KASHMIRI LANGUAGE - 2



In mid-19th century, a movement surfaced in Turkey demanding the shifting of Turkish in Arabic script to Turkish in Roman script. The debate raged fiercely for many decades and finally in the beginning of the 20th century Kemal Ata Turk, the great Turkish reformer, forced the change from Arabic to Roman script. But he did not do it blindly and without expert and specialized advice. The experts in the branch of phonetics from different parts of Europe were invited to evolve a Roman script for the written and spoken Turkish. It has to be remembered that like Kashmiri, the Turkish too has many broken or half-pronounced vowel sounds making things slightly complicated. Nevertheless, a scientific script was evolved at the end of the day, which is in use for last one century in that country. I would not like to go on an excursion here to discuss the benefits of the new Roman script for the Turkish language. I will confine myself to only one point. Today one of the strongest arguments advanced by Turkey for inclusion in the European Union is that she has the Roman script for Turkish language. Taking the cue from Kemal Ata Turk, his later contemporary, Reza Shah Pahlavi of Iran, also fantasized such a change for Persian written in Arabic script. I will not embark on the political debate that engulfed the proposal, but I will say that Reza Shah was not too lucky to have an easy go with the fanatical jingoists including the mullahs of his times to affect a change in the script. Had destiny spared him time and opportunity, he would have certainly carried forward the matter. Therefore Iran unlike Turkey remains condemned to the Arabic script and certainly much distanced from developed Europe in comparison to the Turks. I will also refer to the example of the Central Asian republics of the erstwhile Soviet Union. When these republics were conferred upon definite territorial jurisdictions between 1920 and 1932, in accordance with the pronouncements of Lenin as enunciated broadly in his famous 'Message to the Muslims of the East', some of them had neither a script nor a language of their own. For example in the case of Kyrgyzstan, people spoke the dialect of the ethnic group to which they belonged and there were several of them within that territory. After all Central Asia is a conglomerate of tribes and nomadic groups. Kazakhstan had no script. Turkmenistan was still the worst. One of the memorable acts of Stalin was to provide all assistance to the republics to develop respective languages and a scientific script drawn from Cyrillic but adapted to local conditions. It means that the existing Cyrillic script in which Russian is written was adopted, obviously for the important agenda of cohesion in the newly raised socialist empire. It was adopted for all the five Central Asian and two Trans-Caspian states. As a result, within 20 years of adoption of Soviet Union's

new educational policy not only were the languages and scientific scripts evolved for all the 5 + 2 Central Asian States and illiteracy banished by 1940 but also each Republic had an Academy of Science and several universities in which education up to the highest standard was imparted in their respective language. Keeping this in mind, had there been the will and honest intentions on the part of the J&K State governments, they would have developed a script for Kashmiri, which might have been enjoying internationally recognized status today. But this was not to happen. Therefore, I come to the conclusion that if we are to develop a script for Kashmiri, it has to be the Roman script modified and adapted in a manner that it is nearest to honestly representing all vowel and consonant sounds in spoken Kashmiri including half vowels, broken vowels sounds etc. by initiating a set of scientifically correct diacritical marks. This has to be taken up on a war scheme. I would also refer to the immensely valuable work of Stein in translating with exhaustive and most instructive annotations the *Rajatarangini* of Kalhana. The script experts should try to understand the methodology and the diacritical marks used by him evenly to write sentences or words of Kashmiri dialect wherever he needed to do so. This could become the model for inventing a complete and scientific set of Roman script for Kashmiri. There are several undisputed benefits if the project succeeds. In the first place we will be able to protect and preserve for the posterity our cultural, liturgical and historical fund that is under constant threat of extinction. Secondly we will be able to give new direction and dimension to our literature, both prose and poetry. I am sure within a short span of time, say a decade or two, we will have piled up enormous quantum of literary output through the efforts of our prolific writers and thinkers. Each Pandit family in exile will be able to author its story and history as part of our great saga. For doing so we need not run from institution to institution to provide us financial support or recognize our contribution. We will contribute voluntarily and very richly to the great Indian civilizational fund. This is not to be evaluated in terms of one or two or three decades but in terms of centuries and the millennium. The third benefit, and in my eyes, the most important benefit will be that we as an historical, indigenous and ethnic community tracing our descent from the original Aryan stock, will rise in the estimation of entire world especially the western world where researches in languages and dialects have brought to light great wealth of cultural and civilizational peculiarities. We shall trace the historical journey of our community across the Pamir and Badakhshan mountains to the cis-Oxus region and thus come into focus of orientalist and indologist world over.

I may assure our community members, particularly those who are dabbling with the issue of formulating and standardizing the script, that Kashmir Pandits will occupy the pride of place in the annals of ancient societies of world that command respect and admiration. Our rich heritage in the shape of most valuable manuscripts has been preserved till date in the archives, libraries and museums of western countries, Germany, United Kingdom, France, Austria, Sweden and the rest. This rich fund will come to limelight, and the greatest beneficiaries will be our future generations. Finally, one more point needs to be stated. While we engage ourselves with the task of evolving a new scientifically sound and practically viable Roman oriented script for Kashmiri language, we should not look towards the valley. We should overcome the senseless doubts and misgivings about the correctness of the pronunciation of words we use in our language. We are the authority. Kashmiri language has flown from our bones and blood. We are its indigenous repository and the way we use the words, the way we pronounce them, the way we explain their meaning is the most authentic source. We ask for no certificate from any body and we accept no certification from any body.

[Note from the Editor: Dr. Pandita, was subsequently informed that a Standardised Devanagari-Kashmiri script was already in place, developed by the Northern Regional Languages Centre, Patiala. This script is being used in the Milchar. An Indo-Roman script for the Kashmiri language has also been evolved by the Lalla Ded Educational and Welfare Trust under its prestigious Project Zaan. Dr. Pandita's further response is given in his letter published in the 'Letters' columns.]



Spirituality & Religion

... Moti Lal Khar

'PANCHASTAVI' & 'BHAWANI SAHASTRANAM'

Panchastavi is a collection of five hymns sang in the praise of Mother Goddess. It personifies absolute God-head of the Lord and lays stress on the Mother's worship as God of this Universe. 'Panchastavi' appears to have been composed four centuries before 'Bhawani Sahastranam - thousand names of Divine Mother', revealed by Lord Shiva Himself to his favourite 'Gana' and 'Vahana - Vehicle' Lord Nandikeshwara.

'Sundurya Lahari' written by Jagat Guru Shankaracharya in praise of Divine Mother resemble in technique and style with that of 'Panchastavi' and 'Bhawani Sahastranam'. It is said that Jagat Guru Shankaracharya did not first believe in the God-head of Mother Divine, and later he had to yield and surrender himself before the Divine Mother's existence in this Universe and had to write 'Sundurya Lahiri' in praise of the Divine Mother.

The composer of 'Panchastavi' has maintained silence about his name, time and lineage throughout his versified composition. The author could be Kashmiri by birth who was also well versed in Kundalini Yoga, besides master of Shiva/Shakta monism who had also imbibed southern names too, conveying the importance of 'Kundalini Yoga' as the main means of unity with the 'Absolute'. The only important common element between the Sadhana of the Trika system and Panchastavi is the worship of Tripura - the three different forms of Divine Mother as Trinity - Saraswati (Consort of Brahma), Lakshmi (Consort of Vishnu) and Parvati (Consort of Shiva); common factor of nearly all Shiva/Sakata theology systems and traditions.

Late Gopi Krishen, a reputed social reformer and founder member and President of Sudhar Samiti in Kashmir had also written a commentary in English on 'Panchastavi'. Being himself an expert in 'Kundalini Yoga', having his own disciples mostly foreign, had laid great emphasis on it. late Jia Lal Saraf, a devotee of Divine Mother at Hari Parbat Pokhribal has translated 'Panchastavi' in lucid Kashmiri verse, and it is very common and popular among Kashmiri Pandits. His composition of verses are available both in the form of a book and in melodious audio cassettes.

'Bhawani Sahastranam', the thousand names of Divine Mother, is another sacred book of Hinus written in the praise of Shakti. In this book, Nandikeshwara, the favourite among the 'Ganas of Lord Shiva' enquire from his master Lord Shiva, the secret behind His (Lord Shiva's) meditation. Since Lord Shiva is the Master of this whole Universe and Cosmos, why does He (Lord Shiva) meditate and on whom. Lord Shiva replies that He is incomplete without 'Shakti' and this 'Shakti' resides in Him as Cosmic Energy and it is in this form that He evokes Her during His meditation. The dialogue continues and Lord Shiva reveals and recites the thousand names of Divine Mother as a blessing to Nandikeshwara.

'Bhawani Sahastranam' is very popular among Kashmiri Pandits and they recite it almost daily. According to Nilamata Purana, Nandi under the name of Nandikeshwara

existed in human form as a sage before achieving the status of Lord Shiva's Vahana (Vehicle) in the form of a bull who supports earth and heaven as per 'Atharaveda' as a symbol of righteousness or Dharma. We find Nandi's idols in every Shiva temple. There are famous shrines of Nandikeshwara at villages Sumbal and Seer in Baramulla district and at villages Gulgam and Villagam in Kupwara district in Kashmiri valley. The writer, during his service period in J&K Education Dept. has visited these shrines in Kashmir.



National Schools of Kashmir

... J. N. Kachroo

AN INSTITUTION WITH A MISSION - 4



A Midnight Torpedo:

meeting with the Chief Minister, Dr. Farooq Abdullah, in his assembly chambers in summer 1983, proved a turning point in the struggle of the school. Those present in the meeting included late P.L.Handoo, Revenue Minister, Mohd. Shafi, the Education Minister and some officials. The school was represented by late S.K.Kaul and me. Mr.Shafi Shaida, who was incidentally around agreed to stay at our request.

Dr. Farooq Abdullah was frank enough to tell me “not as the C.M., but as a friend of the school” that he would not like the school to be run in the premises as the financial stake of the owners was large. I pleaded that it would not be in the public interests to shift the school from the area. The Education Minister strongly supported me, but to no avail. Finally late S.K. Kaul succeeded in giving an official colour to the meeting. He offered the willingness of the school to vacate the premises only if the C.M. allotted a suitable site, to be identified by the school. The suggestion was accepted. The Revenue Minister and the Principal (of National School) were entrusted with the job of identifying a suitable site and taking further action.

The school had already identified a big chunk of land. Its lease had been terminated a little earlier. The site was visited by the R.M. accompanied by some officials and the Principal. The freehold status of the site was confirmed by the Director of Land Records. The official procedure was started at the instance of the R.M., ostensibly with agreement of the C.M. The dedication with which Bashir Ahmed followed the movement of the file from table to table for four months, first at Srinagar and then at Jammu, where I joined him for about six weeks, is praiseworthy. The Revenue Minister was being constantly informed.

On 31st December 1983, at about 9 p.m. I was informed telephonically that the C.M. would formally handover the possession of the allotted land next morning. The D.C. had

been informed. I was advised to contact him. The D.C., when contacted confirmed the message and advised me to come for the handing over ceremony next day at 10.a.m.

Reaching the site at about 9 a.m., we were delighted to see a team of revenue officials demarcating the boundary of about 8.5 kanals of land from a large piece of land formerly known "Hadow Mills", next to the Govt. Woollen Mills, just opposite Karan Nagar post office. Soon a crowd assembled including some teachers whom I could inform, to take part in the "Ceremony". A disappointing news was whispered into my ear by a revenue officer, an old student of the school. Some powerful bureaucrats had met at the residence of a Senior Physician who had conveyed to the C.M. disagreement with the decision. Soon a fleet of cars, bringing the C.M., the R.M. and district officers, arrived.

The physician received the C.M. and took him aside. After about fifteen minutes, the C.M. accompanied by the officials came back only to inform me his inability to transfer the land to the school, as the students would be exposed to infections because of the nearness of the hospital. However, he advised us to occupy a private building (Dewans building) just opposite the hospital gate. It was only an illusion. The expected ceremony ended in a drama.

Pretending concern for the school, the villain of the piece advised us to seek help from Delhi. It was the unkindest cut of all !

With gratitude for those who stood by, especially young children who suffered silently, I retired on October 6, 1986, with two satisfactions:

1. The school was re-housed in its own building.
2. The new Principal M.K.Dhar, an old student, colleague and a relation of late S.D.Dhar was no stranger to school tradition.

(Concluded)

1. Note: Pt. Maheshwar Nath Wokhlu was also one of the founder teachers.

2. Corrigendum: Please read 'one M.A., M.Ed' for 'M. A., B Ed' In line no. 3, page 24 of Milchar Jan-Feb.2004 issue.

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A Story dedicated to Project Zaan

जान दद ..1

... म. क. रैना



च्वापॉर्य ओस शिन्याह । लरि आसु पथर पेमचु । कुल्य कॅट्य ऑस्य मूल ह्यथ न्यबर द्रामुत्य् । इनसानु रुपस मंज ओस नु कुनि कांह नजरि गछान । कॅह ऑस्य सॉलाबस सुतिय यिरु गॉमुत्य् तु कॅह ऑस्य जाय त्रॉविथ जुव बचावान चॅल्यमुत्य् । आसमानस प्यठ ओस वुनि ति कृहुन ओबुर मगर रूद ओस व्वन्य् दर्योमुत । कुनि कुनि ऑस्य हून्य् तु जानावार नजरि गछान यिम वॉरान जाथस मंज ख्यन छांडनि ऑस्य कति ताम प्यठु आमुत्य् ।

जान देदि दिच अँछन मूरन । सॉरिसुय व्यथुबल कस्बस मंज ऑस्य् जुय तॉमीर सॅही सलामथ रूद्यमुत्य् । अख ओस दूरि दॅरियावु बॅठिस प्यठ सासु बोद वॅरी प्रोन बगवान शंकरु सुंद मंदर युस सॅहलाबु किन्य् व्वन्य् न्यसुब खोतु ज्यादु पॉनिस मंज ओस । ब्याख तॉमीर ओस जान देदि हुंज पॅहॅर, यथ छेय तु बुरजु वॅसिथ ओस प्योमुत मगर क्रंज ओसुस मूजूद । जान देदि हुंज यि पॅहॅर ऑस वुडुर प्यठ कनि, येमि किन्य् अथ सॅहलाबुक असर ओस नु वोतमुत । बाकय ओस सॉरिसुय मॅलियामेठ सपद्योमुत ।

जान दद ऑस डबि डालानस प्यठ बिहिथ यि नजारु वुछान । र्यतु बद्यन सख्त रूद प्यनु किन्य् ओस नु तसुंजि पॅहरि हुंद कांह ति तान सॅही रूदमुत । पश ओस न ओर तु न योर । दारि दरवाजन यिम वगुव्य् फर्द त्रॉविथ ऑस्य, तिम ऑस्य रूड तु वावु सुत्य् वुडिथ गॉमुत्य् । कुठिस मंज ऑस तसुंज वसमथ वुनि ति डाय सेर हॉकल कॅरिथ साँगूपांग । डबि हुंदि फरशुक्य लॅकरि तख्तु ऑस्य् कॅह द्वदुर अँचिथ पथर पेमुत्य् तु कॅह जायि तलु नीरिथ आमुत्य् । मगर कून मंजुक डुन्य् हचि हुंद तख्तु युस कौशी नाथन गुलु छानु सुँदि मदतुँ सुँत्य् स्यठाह मेहनथ कॅरिथ नोवुय ओस लोगमुत, ओस सॅही सलामथ । जान दद ऑस अँथ्य् तख्तस प्यठ बिहिथ दूरि शिव लिंगुक सु हिंसु वुछान युस पानि न्यबर ओस तु यथ प्यठ कनि वुनि ति सरतलि हुंज गागुर अवेजान ऑस ।

जान देदि दिच वसमँच कुन नज़र । यि वसमथ ऑस तमि ज्यनु पानु प्यठय रँछिथ थँवमुच । वुनिस ताम ऑस्य् कौत्याह यिप्य् तु बुनिल्य् आमृत्य मगर जान देदि हुंजि अथ वसमँच ओस नु अलगुज़ार गोमुत । अथ वसमँच अंदर क्याह क्याह ओस, ति ओस नु जान देदि वरॉय कौंसि पताह । मगर यि कथ ऑस टाकारु जि येलि ति कौंसि शख्सन प्रानि जमानुच कांह कथ जाननु खौतरु जान देदि सवाल कोर, तमि तुल वसमँच ठानु थोद तु अथ त्रॉविथ कोडुन सवालुक जवाब । दपान जान देदि हुंजि अथ वसमँच अंदर ओस प्रथ कुनि सवालुक जवाब मूजूद । 'हबु खोतून किथुपॉठय आयि यूसुफ शाह चकस बागँन्य्', 'अवंतीवर्मन राजन किथु पॉठय बचॉव कँशीर यिपि निशि', 'कौंशिर ज़बान किथु पॉठय गँयि रॉयिज', 'पँडित सोमदेवन कर लीछ कथा सरित सागर', 'ललदेदि हुंघ वाख तु शेख नूर दीन वॅली सुंघ श्रुख कोताह सोन माने ऑस्य् थवान', 'क्षेमेंदर सुंज़ु तखलीक करिमचु बेश कुमथ किताबु राजावली तु नृपावली कोत गँयि', या, 'बाबा ऋशी तु दस्तगीर सॉबस क्याजि ऑस्य् बटु मुसलमान अकिय अनमानु मानान', ति ओस सोरुय जान देदि हुंजि वसमँच मंज़ मूजूद । कांह कथ हरगाह त्रे वॅरी प्रॉन्य् ऑस या त्रे सास वॅरी प्रॉन्य्, जान देदि हुंदि अकि इशारु सुत्य् ऑस वसमथ तम्युक जवाब दिवान । अमि किन्य् ऑस तस यि पनुनि जुवु खोतु ज्यादु टॉठ तु स्व ऑस नु जांह अथ पानस निशि दूर करान ।

जान दद कँचु वॅरिश ऑस, ति ऑस नु कौंसि खबर । कांह ओस तसुंज वॉस जु हथ वॅरी गँज़रावान तु कांह सास वॅरी । व्यथुबलुक ज्युठ रँहीम जू ओस वनान जि तसुंदि शुर्य पानु प्यठय छि तँम्य् जान दद अमिय आयि वुछमुच । अथ कथि ऑस ही दद, योसु पानु हतु पैठय ऑस, तौयीद करान ।

जान देदि ऑस स्यठाह जीठ वॉस । दपान तमि ऑस पथ कालि शारदा मातायि हुंजु बडु उपासना कँरमुच । अमि सुत्य् प्रसन्न गँछिथ गँयि तस शारदा माता साक्षात अष्टभुजा दुर्गा रूपस मंज़ प्रकट तु कँरनस अख वरदान दिनुच पेशकश । जान देदि मॉंग अमर गछनुक वरदान । तिक्याजि तस ओस यकीन जि लूकन पेयि हमेशि तसुंज जरूरथ । माता दुर्गायि वोनूनस, 'यथ दुनियाहस मंज़ हेकि नु कांह अमर सपदिथ । युस जाव, तस छु मरुन । अमि किन्य् पेयिय चै ति पनुनि मरनुक कांह नतु कांह वख्त मुकर् करुन ।' जान देदि सूंच स्यठाह तु वोनूनस, 'तैलि गछि म्योन अंत तमि सातु सपदुन येलि म्य यकीन गछि जि लूकन रूज़ नु म्यॉन्य् जरूरथ ।' दुर्गा मातायि कोर 'तथास्तु' ।

शुर्यन ओस जान देदि सुत्य् बडु लगाव तिक्याजि स्व ऑस तिमन राजन तु राजु कुमारन हुंजु कथु बोज़नावान । यिमु कथु आसु सारेय तसुंजि वसमँच मंज़ मूजूद ।

जान दद ऑस नु कुनिय जँन्य् । तसुंद वनुन ओस जि व्यथुबलुक्य् सॉरिय लूख छि तसुंदिवुय औलादव मंज़ु । ति ओस पज़र ति । स्व ऑस सारिनुय पनुन जानान तु तमिय हिसाबु तिमन प्यठ हक जतावान । लूख ति ऑंसिस दद जानिथ खँदमथ करान तु अकार बकार यिवान । लूकन हुंदि व्यवहारु सुत्य् ऑस स्व ख्वश ।

मगर हालात बदलेयि यकदम । अमि कुस्मुक सँहलाब ओस नु ब्रोंठ ज़ांह आमुत । वुछान वुछान लँज असमानस दार तु सोरुय व्यथुबल गव पॉनिस तल । यिमन कुसमथ ओस, तिमव कँर ह्यमथ तु पनुन पान बचॉविथ चँल्य । यिमन नु क्वदरतुक बचाव ओस, तिम म्वकलेयि शुर्य बॉच ह्यथ । मकानु पैयि वँसिथ तु कृत्य लूख गँयि तिमन अंदरुय रूज़िथ मारु । ज़ान द्यद रूज़ वुछान । असमानु आसु त्रट वसान । वुज़मलव वोल सॉरिसुय अलाकस नाल । कांह रूद नु काँसि मदद करुन लायख । येमिस योर कुन वथ आयि, सु तोर कुन च़ोल । काँत्याह रूद्य तु काँत्याह मूद्य, तथ रूद नु कांह शुमार । ज़ान देदि लोग पनुन्य किन्य क्रक नाद । मगर त्रट बुज़निस मंज़ ओस न कांह काँसि हुंद बोज़ान । पोन्त्य ति ओस वारु वारु ह्योर ह्योर खसान तु व्वन्य गछिहे कुनि ति सातु ज़ान देदि हुंज़ पँहँर यिरु तु तँथ्य सुत्य तसुंज़ वसमथ ति । युस जिंदु बचव, सु च़ोल जुव बचावनु खॉतरु म्वछि ज़ु वँटिथ । वुछान वुछान गव पूरु कस्बु खॉली । ज़ान द्यद पैयि अँत्य ।

कँह द्वह गँछिथुय गव रूद बंद तु नब गव साफ । वारु कारु ह्योतुन व्वन्य ताफ करुन मगर व्यथुबल ओस व्वजारु । न ओस कुनि ज़न तु न ज़ाँपुन । दँरियावस गव पोन्त्य कम तु मंदर द्राव नौन । मगर पूज़ा करन वोल ओस नु कांह । ज़ान देदि बास्यव शिव लिंग ति ज़न दुयान । योदवय मंदर दूर ओस मगर ज़ान देदि ऑस नज़र बराबर । दूर्युक तु नँज़दीखुक ओस तस पूरि पूर तु साफ यिवान बोज़नु ।

अज़ गव बराबर अख र्यथ अथ कुसस । व्यथुबलुक कांह नफर आव नु ज़ान देदि नज़र दिनि । तस रोव करार । फीर्य फीर्य ऑस स्व लूकन मुतलिक सोंचान तु तिहुंज़ अख अख कथ याद करान । तसुंदि मुताँबिक ऑस प्रॉनिस ज़मानस तु अँज़िकिस ज़मानस जँमीन असमान फर्क । तैलि ओस आसान माय मोहबत । लूख ऑस्य अख अँकिस प्यठ जुव दिवान । सु पानुन्यार रूद नु व्वन्य कँह । अँज़्युक इनसान ओस ख्वद गर्ज तु दँल्यत्रोव । ज़ान देदि आसु प्रानि ज़मानुचि तु नवि ज़मानुचि कथ पूरि पूर याद, ज़न तु कालुक बतु !



किशु काक ओस दँरियावु अपारि रोज़ान । सु ओस द्वहय संगर फवलनु ब्रोंठुय नँदरि व्वथान तु दँरियावस प्यठ वातान । श्रान द्यान कँरिथ ओस सु ख्वर ननुवोरुय दँरियावस तरान तु शंकरस पोन्त्य बावान । रूदु त्रट ऑस्यतन या शीनु थोस्य, किशु काकस ओस नु मंदर युन मँशिथ गछान । ओत वॉतिथ ओस सु ग्वडु दिवुर्य कन्यन हुंज़ु हेरु छलान । तमि पतु ओस सु शिव लिंगस गोड दिवान तु गागुर बरान । पूज़ा करनस ति ओस नु तस कम वख्त लगान कँह । यैलि सु पूज़ा कँरिथ मंदरु मंज़ु नेरान ओस, तमि वख्तु ओस सिरिँ आसान वारियाह ह्योर वोटमुत ।

काँदिर काक ओस वॉसि मंज़ किशु काकुनि खोतु ल्वकुट । सु ओस यपारि यारबलु रोज़ान । यारबलु बँठिस पॉतरि कन्यन प्यठ न्यमाज़ पँरिथुय ओस सु ज़ान देदि निश वातान तु तस सु फलहार दिवान युस

सु गरि प्यठु तसुंदिय खॉतरु अनान ओस । दपान कॉदिर काकस ओस पानस बतु ख्योन मॅशित्थ गछान मगर ज्ञान देदि हुंद फलहार ओसुस नु मॅशित्थ गछान ।

कॉशी नाथ ओस वॉसि जान तु ज्ञान देदि सुत्थ ओसुस सख लगाव । तसुंद वनुन ओस जि ज्ञान द्यदुय छि लूकन हुंज पहचान । येमि द्वह लूख तस मॅशरावन, तमिय द्वह म्वकलि तिहुंज पहचान ति । अथ कथि ऑस्त् सॉरिय बुजुर्ग तॉयीद करान, कॅह मनु तु कॅह ज़बॉनी ।

अमुँ सॉबुन नेचुव अॅली मुहमद ओस शहरस मंज नोकरी करान । रैत्थ द्वयि रैत्थ येलि सु गरु ओस यिवान, अॅकिस टेलस मंज बॅरिथ ओस सु ऑशनावन तु हमसायन हुंदि खॉतरु कॅह नतु कॅह अनान । ज्ञान देदि क्युत मोहरु लाठ, दंदु खिलाल, लिवरि तु नॅव कंगन्य अनुन्य ओस नु तस ज़ांह मॅशित्थ गछान ।

व्यथुबलस मंज येलि कांह स्वर्गवास गछिहे, मीलु वादन ताम ऑस्त् लूख तथ द्वहस फाकु दिवान । क्रिया कर्मस मंज ति ऑस्त् सॉरिय शॉमिल सपदान । दॅहन द्वहन ओस नु मरन वॉल्थ सुंदि गरि दान दज्ञान तु सोरुय ख्यन चन ओस हमसायि गरन हुंदि प्यठु वातान ।

सारिनुय ऑस ज्ञान देदि हुंज फिकिर । कस्बुक प्रथ कांह नफर ओस तस गाहे बेगाहे शेछ खबर पृछनि यिवान । सॉरिसुय कस्बस ऑस तसुंज ऑही सुत्थ ।

मगर यिम आसु प्रानि कथु । अज ओस जमानु बदल्योमुत । अॅज्युक इनसान ओस त्यूत आवुर जि बेयिस खबर ह्यनु खॉतरु ओस नु तस वख्तुय । युतुय योत नु कॅह । यूत यूत लुकन हुंद लसुन बसुन तयस प्यठ वोत, त्यूत त्यूत चाव तिमन दिलन मंज ख्वचर । अॅकिस आव नु बेयि सुंद ख्वश तु अख अॅक्यसुंद अज़रवुन गव प्रथ कॉसि प्यठ हॉवी । मोह तु माय म्वकल्यव । तमि बदलु ज़ायि अदावथ तु बद खॉही । मगर ज्ञान देदि सुत्थ रूद सारिनुय व्यवहार ठीख ।

ज्ञान देदि पेयि सॉचान सॉचान नॅदुर । नॅदरि मंज ति थोव तमि पनुन अथु वसमॅच हुंजि हॉकलि प्यठ । अॅथ्य आसना हस मंज वुछ तमि सोपुन . . .

- To be continued

POETRY

सौंतुक गाश

... डा. बी.के.मोज़ा



पोशि बागन क्याह होश छु फेरान सौंतुकि प्रागाशो ।
अँछ मुन्नरान गुल बुलबुल वुज़ान ग्रज़ान बोलबाशो ॥

बागवानुन छु अथु गछान बस हीथ तय बहानो ।
हेलि पम्पोश वेलु पनुने छि फवलान पॉन्य पानो ॥

सगु रोस्ते यारि फवलान सँन्य वारि बनान बालो ।
सोज़ु मँत्य असान गिंदान वुज़ान ग्रज़ान होख्य नालो ॥

सिरियि ज़ुतिथ ज़ुचु त्रावान कुम शीनु कोह कतारो ।
खिंदु मारान रिन्दु मन्नय, यिम ज्वयि तु आबशारो ॥

ओबरु गटु छि पोत फेरान लोत नेरान छु गटुकारो ।
न्यूल आकाश शोलु त्रावान लोलु हरान अंदकारो ॥

होश फेरान बेहोश ज़ीवन ज़िंदु करुवुन दिलबहारो ।
छालु मारान काँटुर कुम्युर वारि हुंजु कुमु हीमालो ॥

नवरेह यिवान असान गिन्दान कॅशीर प्यवान यादो ।
नॅगीन नॅसीम बादाम फुलय खुलय डल तु शिकारो ॥

नारु तँती तु ज्वसु हँती दुख दौदय छि बलान पानो ।
हाँकिम हँकीम जान बनान येलि ताले आसि जानो ॥

तहि दिल मुबारक त्वहि बार बार बॉय चारो ।
काँशुर सकुन बहाल गछे मंगान दयस छि अँस्य यारो ॥

सब कुछ पाया तेरा

... दुलारी मनवटी

मेरा मेरा मेरा करते, सब कुछ पाया तेरा।
परदे के पीछे परखा तो, सब कुछ पाया तेरा।।

मैं जानी थी मैं ही मैं हूं, और मेरा संसार।
मैं मैं का भ्रम टूट गया तो, सब कुछ पाया तेरा।।

मेरी काया मेरी माया, मेरा सब व्यवहार।
गुरु कृपा से सामने आया, सब कुछ पाया तेरा।।

द्वीप जलाया मैं ने मन मैं, वैराग्य को राह दिखाओं।
जलते द्वीप की लौ मैं मैं ने, सब कुछ पाया तेरा।।

मेरा मेरा मोह में रह कर, खोजा क्या है मेरा।
मेरे नाम का जो भी देखा, सब कुछ पाया तेरा।।

जब तक भूल भुलैया में थी, सुख दुख लगा अपना।
दया की दृष्टि हुई तुम्हारी, सब कुछ पाया तेरा।।

Children's Page



... Compiled by 'Kostur'

'Increase your Knowledge' Series: Versailles Time-slip

During the afternoon of 10 August 1901, two middle-aged English spinsters, college principal Charlotte "Annie" Moberly and headmistress Eleanor Jourdain, were walking through the gardens of the Palace of Versailles, seeking a building called the Petit Trianon. Looking around, they suddenly found that all the other people nearby seemed to be wearing strange clothes, resembling those worn in pre-Revolution France during the eighteenth century. On the steps of a summerhouse, was a man, also dressed in this anachronistic style, whose face was visibly pockmarked by smallpox, which was common in the 1700s. And when they reached the Petit Trianon, Moberly (but not Jourdain) saw a woman in an elaborate eighteenth-century gown, who was sketching: the woman greatly resembled King Louis XVI's consort, Marie Antoinette!

In their subsequent book, *An Adventure*, the two women expressed no doubt that they had either spied ghosts from the 1780s or had travelled back in time to that period. Other people came forward to announce that they too had experienced similar sights in the Versailles gardens. Moreover, schoolteacher Clare M. Burrow had allegedly walked through a gate here that was later shown to have been sealed up for over a century.

In *The Ghosts of the Trianon*, Michael H. Coleman concluded that the two women had probably come unsuspectingly upon a rehearsal for a theatrical pageant with actors in period costume, but how can that explain Miss Burrow's sealed gate? Similarly, the women claimed to have seen a plough, but were told by the gardeners that there was no plough in the gardens; such a plough did exist here, however, during the reign of Louis XVI. Is that just a coincidence, or do these gardens truly offer a window - even a doorway - into the past?



ज़रा हंसिये

एक मज़दूर को ठेकेदार के पास काम करते केवल चार दिन हुये थे और एक सप्ताह का वेतन मांगने लगा। ठेकेदार ने आश्चर्य से पूछा, 'क्यों भई, तुम्हें अभी आये चार दिन ही हुए हैं और पूरे सप्ताह के पैसे मांग रहे हो।'

मज़दूर ने उत्तर दिया, 'साहब! मैं ने चार दिन तक आपके ऊपर विश्वास किया। क्या बाकी के तीन दिन आप मुझ पर विश्वास नहीं कर सकते?'



ग्राहक (बिरे से): बिजली चली गई है, मैं खाना कैसे खाऊंगा? जाओ, मोमबत्ती ले आओ।

बैरा: साहब खाना तो मुंह से खाना है। मोमबत्ती का क्या करोगे?

ग्राहक (झल्लाकर): अंधेरे में मेरा मुंह क्या तुम ढूंढोगे?



OBITUARY

AH! 'LALA'

With the passing away of Pt. Raghunath Kaul (Vakil) endearingly called 'Lala' on 12th of April, 2004 at Pune, after a brief illness, the curtain has fallen on the life of a octogenarian (born in 1914) - a noble and distinguished son of Mother Kashmir.

Born into a family of lawyers (the reason why 'Vakil' epithet got bracketed with their Kaul surname), Raghunath Kaul (Vakil) joined the family profession after qualifying himself in Law from Lucknow in late thirties.

Raghunath's childhood was spent in a joint family where he learned his lessons in loving, caring, sharing and above all, bonding. His moral and ethical values smoothly flowed down in him, as inherited attributes. Education in jurisprudence taught him to be judicious.

The political vicissitudes of Kashmir taught Lala to be a keen political observer and an analyst. The Qabaili Raid of 1947 and the determination with which Kashmiris withstood this onslaught and the maturity exhibited by Muslims at the time of 'Moi-Muqadas' tragedy had non-genetic impact on Lala's persona. Lala was 'Batta' to the core. At a time when some Kashmiri Pandits in a bid to exhibit proximity with the powers that be, had wrapped themselves in the garb of pseudo-nationalists, Lala demonstrated that he could also join the nationalist stream and yet maintain the 'Batta' distinction.

Though an ardent believer in 'Kashmiriyat', Lala believed that the quintessence of Kashmiriyat was more of an 'act of faith', rather than the influence of Sufism, as we were made to perceive.

However Lala felt as if cheated, at the hands of his Muslim colleagues and friends who turned mute spectators when the plans to oust Pandits from the land of their origin were executed by the very people who swore by Kashmiriyat. Disillusioned Lala left Kashmir harbouring in some corner of his heart, sweet memories of his long and fruitful life in the Paradise - now lost, who knows, perhaps, forever.

-J.L.Manwati

REPORT & BIRADARI NEWS

REPORT :

Annual Cultural Nite 'pòshû nùl' :

"Tedious but Captivating". "Could have been crisper". "The room for improvement in the stage management was felt". "Themetic attempt of evolution of Kashmiri music and contribution of Radio Kashmir was well conceived". "Backdrop of chinar leaf in autumn and two pands on either side depicting 'déjihòr' and 'atùhòr' created hitherto never-seen background ambience". "Enjoyable entertainment capsule with interesting skit with a message". "Could have been less time consuming". "Could never imagine that Mumbai has such a huge talent in Kashmiris".

These were some of the reactions / comments of the biradari members on the Annual Cultural Nite held on 27th of March 2004 at Ranga Sharda, Bandra, Mumbai.

This year, the musical component of the Cultural Programme was theme-based - 'the evolution of Kashmiri Music in the post-independence era and the role played by Radio Kashmir in popularising Kashmiri folklore. The Programme conceptualised by Shri J.L.Manwati, was organised and presented by Mrs. Rita Kaul voluntarily as usual, after she worked on for weeks upon the concept together with artistes and performers. The chorus support for the entire programme was rendered by the talented non-Kashmiri students of Vinod Sur Shringar, who, to the amazement of the audience, rendered songs in Kashmiri dialect with impeccable diction.

The musical capsule opened up with 'Shraddha Vandana' followed by 'Kāshúr Vanvún'. The capsule embodied the salient features of Kashmiri music like, Bajan, Nàt, Lila, Lādishàh, Lúkùbàth, Chhakûr, Gúlrèz and finally it ended with crescendo of Bollywood songs based on Kashmiri folk like in 'Mission Kashmir' and recently released 'Sheen' of our own Ashok Pandit. The nostalgia of time-old songs, sung originally by veterans like Mohan Lal Aima, Mohd. Abdullah Tibetbaqal, Raj Begum, and rendered by our own artistes, created an atmosphere of our own land of origin in the real perspective. Nirja Pandit's come-back after 3-year sabbatical was appreciated and her renditions added a different hue to the Programme. 'Sanawun ye Santoor' song was a pleasanr surprise to even Bhajanji, who was present in the auditorium. Veena Kaul had come all the way from Pune. She treated the audience with selected 'Vaakhs' of Lalla ded and her rendition of Raj Begum number was a hit. Pankaj Raina rendered Naat 'Ya Nabi gosh....' originally sung by Mohan Lal Aima, with intensity and poise. The voluntary participation of our talented artistes and performers not only make us proud, but reminds us that we are a vibrant community.

The performance of our young brigade, (which no longer is young now) defies the normal conception of stamina. In 15 days time, Sanjeevji thought, conceived, scripted, casted the actors and rehearsed day and night, and produced a wonderful skit which held audience captive till past-midnight. This band, we have to admit, has abundant talent and rich repertoire and the knack to establish a rapport with the audience. The skit based on three generations, in the period of time, reflected our present social millieu in which we are ensnared. The message-oriented climax was indeed plausible.

Life-time Contribution Award:

This year, annual 'Life-time Contribution Award' was awarded to Dr. Nand Lal Zutshi, who being stuck-up in Rishikesh, could not be personally present to receive the Award, which was received on his behalf by his sister Smt. Leela Mam.

Felicitated :

Another feather added to the Musical Nite this year was that Padamshree Awardees of 2004 from the community viz Shri Anupam Kher & Shri Bhajan Sopori, and the recipient of AVSM, Maj. Gen. T.K.Kaul, AVSM, VSM, were felicitated by the Kashmiri Pandits' Association. A 3-volume set of Kalhana's Rajatarangini by M.A.Stein was presented to the distinguished members of the community.

Special Zaan Award :

One more landmark feature of the Award Presentation Event was that a 'Special Zaan Award' was, in absentia, given to US based Shri Sunil Fotedar, who selflessly and on his own volition created a website for the Project Zaan, and thus gave it electronic wings. The Award was received by Shri Ashok Pandit on his behalf.

The entire programme of 4 hours (shall we call it tedious or enjoyable), was anchored with great aplomb by Chand Dhar and Bharat Pandit. It reminded audience of Jugalbandi of Shah Rukh Khan and Saif Ali Khan in the recently held Filmfare Award function - minus 'Kantaben Episode'.

NEWS :

'Sheen' shines at Geneva convention:

Ashok Pandit who is 'championing the case of displaced Kashmiri Pandits', is all set to release his issue based film 'Sheen' on May 7. Recently, the filmmaker just couldn't stop talking about his experience at the recent 60th Session of the UN Commission of Human Rights in Geneva. Apparently, 'Sheen' has been screened at the special showing and received a standing ovation from the audience. "It was quite an experience for me. There were representations of Lashkar-e-Toiba and different terrorist organisations right there seated in front of me. I am glad to say that everyone liked 'Sheen', and I am sure the Indian audience too will take to it. It is an issue-based entertainer and people should not mistake it for a dark film. The film that was screened in Geneva was a 90-minute festival version of the actual film", revealed Pandit. (Times of India, April 19, 2004)

The film has been released on 7th May 2004.

Appointed :

Dr. Maharaj Krishan Bhan, well known Pediatric Scientist, is the new Secretary of the Department of Bio-Technology, Government of India. Dr. Bhan's name was cleared by the Appointments Committee of the Cabinet on January, 13, 2004.

Dr. Bhan is currently Professor of Pediatrics and Chief, Pediatric-Gastroenterology and Nutrition at the prestigious AIIMS, New Delhi. His contribution in the development of various Vaccines against diseases in Children have been widely acknowledged. His guidelines for Oral Rehydration have reached the Physicians all over the country and helped in reduction of Child Mortality. He has published over 150 Research Papers. He is

the Chairman and Member of several Advisory Committees of the Child related programmes in the country.

Bhagawad Geeta Interactive CD Released:

This multimedia CD, developed and marketed by Penfosys Pvt. Ltd., Pune (Sandeep Bhat) includes the complete Geeta along with the text of the Sanskrit Slokas and their authentic translation in English, Hindi, Marathi and Gujarati. It includes melodious chanting by Shri Swami Brahmananda and translations by H.H.Swami Chinmayananda of Chinmaya Mission. The CD is priced at

Rs. 1200.00. Shri Sandeep Bhat has offered a discounted price of Rs. 750.00 for members of the KP biradari. Contact at Tel: 020-5884148/4467913.

E-Mail: sandeep@penfosys.com

Kashmiri Ramayan now here :

Ramayana in Kashmiri was written by Pt. Prakash Kaul, more than one and half century back. It was a great piece of poetry, devotion and a skillful presentation of the great epic. But it has not reached the common man. Today is the need for something more concise, palatable and accessible. Girija Pandit has done it. She has come out with rendering of Ramayana from start to the end in one tape length (60 minutes). The word flow is excellent and appropriate to the theme. I have many times tried to find whether she is greater as a poet or a singer? The decision is difficult.

This time Girija shares singing laurels with our talented young artist Sohail Kaul. Both have played equal part in giving voice to this epic to the music composed by Girija herself. Their singing makes Ramayana come alive

The cassette has been released by Nice Music Industries and costs Rs. 35.00 apiece.

'Yadvatur' Audio Cassette and CD released:

'Yadvatur', a collection of Sufi songs based on the lyrics of Ahmed Dar, Ghulam Nabi Gohar, Habba Khatoon, Abdul Ahad Azad and other folk songs, sung by Nirja Pandit was recently released in Jammu. The collection is a heartfelt homage by Nirja Pandit to a well known music composer of Kashmir and her teacher Nassarullah Khan. The music track, which also includes a 'Naat' was recorded in Srinagar under the supervision of Nassarullah Khan Sahib himself. Nirja Pandit is a renowned singer and a member of the Mumbai biradari.

Book Released:

'A Thousand Pettaled Garland', a book of poems in English authored by Dr. K.L.Chowdhury was released at a function held by 'Sabzar' NGO on 5th March 2004 at Jammu. The book was released by Mr. Vijay Bakaya, IAS, Planning Commissioner, J&K Govt. The function was presided by Dr. Amitabh Mattoo, Vice Chancellor, University of Jammu.

Awards for the Meritorious Students:

Shrimati Rajlaxmi Kaul Memorial Trust, Virar proposes to award prizes to the meritorious students from Std. I to Graduation, who are declared successful in the annual examination

in the first attempt in the academic year 2003-2004. One Prize per class will be awarded to the top scorer, in the form of books only. Other students who satisfy the conditions will be awarded Merit Certificates. Last date for submission of Marks Sheet and the student's bio-data at the registered office of the Trust is 7th July 2004. For further details, please contact the President, Shrimati Rajlaxmi Kaul Memorial Trust, G-10, Suman III CHS Ltd., Chhatrapati Shivaji Marg, Virar (W), 401303. Tel: 250-2503596

Nuptials:

Dr. Sanjeev Kaul, S/o Mrs. & Mr. A.K.Kaul of Crescent, Ambedkar Road, Khar, was married to Ankush, D/o Mrs. & Mr. Reshi of Delhi on 5th December 2003.

Births:

A male child was born to Amita and Rohit Kachroo of Garden Estate, Pokhran Road No.2, Thane on 1st April 2004.

वन तु क्याजि ?

पोज गव मॅरिथ क्याजि, अपुज गव दॅरिथ क्याजि ?
अख अॅक् सुज आॅबथ गॉबथ, पनुनुय गव वॅरिथ क्याजि ?

- अनिल नखासी

Book Release

'KASHMIR AND THE CONVERGENCE OF TIME, SPACE AND DESTINY'

- Dalip Langoo



The book **'Kashmir and the Convergence of Time, Space and Destiny'**, authored by Patrizia Norelli-Bachelet (Thea), gives an in-depth study of Kashmir and the prominent position it holds in the destiny of India. Thea is the Director of Aeon Centre of Cosmology in South India. Her special contribution to the world of Vedic wisdom is a uniquely Indocentric geo-cosmology, one of its kind. In her numerous published works Thea has brought the ancient formulas into our contemporary world as an example of the need for a periodic renewal. In her books she reveals how this is done. The author has dedicated thought provoking essays to His Holiness Jagat Guru Sri Bhagvaan Gopinath ji, his disciples and devotees, and the community of Kashmiri Pandits. The essays mention of how the destiny functions and relates to our individual and collective destiny. In fact correcting ourselves and paving the way to fulfill destiny in its most exact way that enables the things to lead towards complete harmony, which further is responsible for all peace around not crisis at all.

Least realise that the community is at the dying stage but the words of Ma of Pondechery are enlightening, which she revealed to Dalai Lama -"Before leaving her body, after a visit from the Dalai Lama in 1972, the Mother, Sri Aurobindo's co-worker, commented on precisely our situation: a community, and an ancient community at that, dispersed, cast out of their homeland and with apparently no help to counter forces set on their total. She commented that when such a fate comes to pass the community must look deeply within itself; a dispersal of this nature usually indicates that some form of renewal, restructuring has to come about".

What we want is total peace and harmony and I must say that this book on Kashmir is worth inspiring and preserving one, which speaks of our grief and explain the Vedic and new ways to learn about the same. The book is available from Aeon Books, P.O.Box 11, Kodaikanal, Tamil Nadu, India 624101. **E-mail:** pheidt@sancharnet.in
Price: Rs. 108/- PLUS Courier charges.

J.L.Manwati adds: Estoric doctrines, we have to admit, can be fathomed by either the 'chosen ones' or by the 'initiated ones'. 'Kashmir and the Convergence of Time, Space & Destiny' is a book that is to be read, and assimilated, only then some comprehensible attempt could be made to give one's own comments on this inscrutable work of Ms. Thea.

The author believes that the Vedic knowledge in its original form has, with the passage of time, got curiously mixed up with post-Vedic era, and the result is whole equilibrium of the 'Time & Space' of the entire Cosmos has lost the balance, putting in disarray the Vedic Astrology, Vedic Cosmology and the Vedic fundamentals of Divine Maya. She believes that these days we measure 'Time & Space' through the western Zodiac system 'Sayana', disregarding the original Vedic astrological system 'Nirayana', which she feels is responsible for all the 'ills' of India as a country in general, and Kashmir in particular, which according to her is 'most vital area in India for preservation of Sanatan Dharma. Thea would like us to believe that had we Kashmiri Pandits taken cognizance of convergence of Time & Space, according to Vedic system, we would have premonition of the perdition that befell us in 1989 and onwards. Thus 'Dashavtar' theory of Evolution is both intriguing and thought provoking. It is hureculean task to pinpoint at what period of time did the 'Vedic Time' got mingled up with the later versions of vedas, so that we could fix the age of Avtars or their Ascendent Birth constellations on the 'Map of the Time', to determine the future of India and more particularly of Kashmir.



LETTERS

☐ Thanks for your e-mail informing me about the receipt of my write up on Kashmiri script. I am aware that you have laboured a lot to develop a Roman script for Kashmiri language. I have even read your Kashmiri Reader which gives both the scripts developed through hard labour. I fully appreciate it. This is a real work of permanence.

My idea was to popularise the Roman script so as to make it useful for external consumption as well. Only this script will bring us closer to the western developed societies and will open us to them. That is of much importance. I am somehow aware of the climate in literary and other circles in the west and I say this with some background knowledge. But I do not at all mean to underplay the Hindi/Sharada scripts. For domestic consumption, these are essential. Core literature produced by future generations may be in that script as it is going to be a scientific one in any case. But then to acquaint the wide world with what we are producing in terms of prose, poetry, historiography, general literature, biographies and other materials, we shall need a strong reflection of Roman script.

Thanks once again for a wonderful job you are doing. It is a pleasure to be associated with the Project Zaan.

K.N.Pandita, Delhi

☐ I wish your Annual Function a grand success. May KPA, Mumbai keep it up and serve as a role model for all the other community organisations in India and abroad. Having given ourselves sound basics, I am sure, we can do it for the overall welfare of our community. I miss my physical participation in the deliberations, but I am mentally with you.

Dr. N.L.Zutshi

☐ I remain beholden to you and the Kashmiri Pandits' Association for the honour bestowed upon me and my family. The (Annual Cultural Nite) function was very well organised and conducted with élan. It was personally a great opportunity for me to meet you all.

Major General T.K.Kaul AVSM, VSM
General Officer Commanding

☐ My name is Anil Dhar and I work as a Regional Head - Corporate Relations with a Bank. I was excited to see a website like Zaan and everytime when I sit on my PC at my residence, I just keep on going through the details of our origination so that I can explain it to my children who are Kashmiri Pandits. After the migration, didn't get any time to Kashmiriat...struggling...working late hours till 1am -2 am, had literally forgotten who am I. We have become like machines. Thanks a ton for providing a wonderful website which is really a big boon for our younger generation (I am 35yrs old). I still need to go through lots of valuable info which is in ur website.

Anil Dhar via e-mail

☐ At the outset, I would like to point out the 'printer's devil' in naming and spelling the Trust and the Awards scheme in the last few issues of Milchar. Please note the correct forms for future use:

- i) Smt. Susheela Dhar Charitable Trust
- ii) Susheela Dhar Educational Awards.

As already intimated, the 'Awards' scheme was extended this year to the schools at Purkhoo and Mishriwalla Camps, besides those at Roop Nagar (Muthi Camp) and Nagrota Camp, which have been beneficiaries of the scheme for the last three years.

At the awards distribution function held in the respective school compounds, students, teachers and other staff members turned up in force. Parents of the Awardees and several other Camp dwellers also participated. The Awards comprised a modest sum of money and a Certificate of Merit. This year a total of Rs. 14,500.00 was distributed among 15 Awardees in the four schools. Further, I would like to inform you that there was a general demand from the teachers of all the schools as well as some members of the audience, to extend the Awards scheme to lower classes also. During your subsequent visits to Purkhoo and Mishriwala, the same demand seems to have been expressed to you as well, which you were kind enough to discuss with me and indeed you whole heartedly endorsed the same.

The BOT discussed these recommendations recently and the undersigned is happy to inform you that 'Smt. Susheela Dhar Charitable Trust' has now on record a resolution increasing the number of Awardees from 16 to 24, by including Ist rank holders of the 6th and 7th standard examinations in all the four camp schools. Thus for the academic year 2003-04, merit holders of the 6th, 7th, 8th, 9th, 10th and 11th standard examinations will be eligible for the Awards. Lastly, since the Awards scheme was conceived to and aimed at encouraging and recognising 'academic excellence', it seemed appropriate to fix a minimum acceptable percentage of marks as qualifying score, apart from Ist rank holding in the class.

After consultations with you on the telephone, the BOT of 'Smt. Susheela Dhar Charitable Trust' discussed the subject in detail and concluded that our mutually agreed score of 67% should be acceptable as the minimum qualifying score and a resolution was passed to this effect.

Please note that the Trust counts the continued guidance, advice and inspiration of Kashmiri Pandits' Association, Mumbai as its highly cherished and valued asset.

G.L.Dhar

Pali Hill, Bandra, Mumbai

☐ I have been an avid reader of 'Kashmir Sentinel' ever since its inception. I was distressed and upset on going through 'Focus' and 'Interview' in Kashmir Sentinel. (Feb.1– Feb. 29, 2004)

Defamatory statements such as:

- i) That serving the punitive transfer orders to 24 displaced employees in Delhi to report for duty in Srinagar, was as a result of a deal between the AIKS leaders and Mufti Mohammed Sayeed;

- ii) That Shri M.K.Kaw was publicly attacking 'Panun Kashmir' only to please Mufti and the separatist leadership;
- iii) That Kaw was made Chairman of the Governing Body of the upgraded Engineering College in Srinagar as a part of the same deal;
- iv) That Kaw confirms not only its blatant double standards and deceitful behaviour but also the endorsement of Mufti's proposal for return of Kashmiri Pandits;
- v) That AIKS is supervising a process of internal subversion of the community's struggle;
- vi) That the most dangerous aspect of AIKS outlook as underlined by one of its policy documents points to a wider design of legitimizing dilution of Indian sovereignty in Kashmir;
- vii) That the non-displaced leadership has been playing a subversive role by facilitating Muslim communal agenda in Kashmir and back-stabbing the community interests from time to time;
- viii) That AIKS represents a mind set of 'Slave drivers' who relish enslaving their own people for small gains;
- ix) That one thing is clear that the large masses of displaced Kashmiri Pandits have discovered AIKS as a coterie of non-displaced Kashmiri Pandits, with no stakes in Kashmir but lot of axe to grind etc. etc.

The accusations are devoid of veracity, uncalled for, ill conceived and malicious. The derogatory references per se are mala fide intent to cause loss of reputation. Needless to state that the contents of both the sections 'Focus' and 'Interview' are patently false. It is a matter of great shame to fabricate a cleavage between the displaced and the non-displaced KPs. The leaders concerned need to ponder over, as to what signals are they sending to members of the K.P. Biradari, already suffering the privations and desperation of being torn asunder from their roots, by ventilating unfounded, baseless and malicious accusations.

We have always been victims of poisonous attempts at keeping us divided by enemies of our country all through our history. We withstood those onslaughts even though we did suffer privations. But when it happens from within the community, as now, the hurt and damage is worse.

L. C. Kaul
Ex. General Secretary, AIKS

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