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' Official Organ of KPA, Mumbai'

July-August 2005





Project ZAAN: Website: www.zaan.net E-mail: projectzaan@yahoo.co.in

## MILCHAR

#### Official organ of

Kashmiri Pandits' Association, Mumbai (Regd. Charitable Trust. Regn. No: A-2815-BOM)

E.Mail: kpamumbai@yahoo.co.in



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हिन्दी कश्मीरी भाग

Are you a Life Member of

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#### **Kashmiri Pandits' Association?**

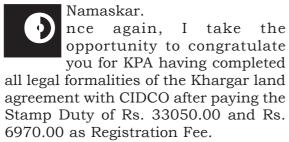
If not, please send Rs. 255.00 to General Secretary, KPA, Kashyap Bhawan, Plot No. 16, Bhawani Nagar, Marol Maroshi Road, Andheri (E), Mumbai 400059 along with your bio-data and

ENROLL TODAY.

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#### Message from the President -M.L.Mattoo

#### Between Ourselves



With your good wishes and blessings, we have gone ahead with errecting the boundary demarcation pillars on 12th August 2005. On this occasion, Shri Mohan Lalji Bradoo, in presence of the BOT members broke the ceremonial coconut with chanting of a

few sacred Shlokas invoking blessings from our deity Lord Ganesha.

Our Appeal and Brochure is ready now. Shortly, our BOT members and other volunteers will be moving around and approaching you for your contribution towards this The tentative Project. drawings are prepared as per the requirement of KPA's application to CIDCO. However, after appointing an experienced Consultant Architect, the final plans will be got prepared by him duly vetted by the Project/

Financial Committees so nominated for the purpose, and finally approved by the BOT for submission to CIDCO.

I appeal to all members of our biradari to start acting on their own and send their cheques to Kashmiri Pandits' Association, Khargar Land Project A/c.

The Project is estimated to cost around **Rs. One Crore.** We have a number of rooms and a Community Hall. The donation tag for a room has been fixed at Rs. 2.00 Lacs to Rs. 5.00 Lacs depending upon



their dimensions, and the Community Hall at Rs. 20.00 Lacs. Donors can select the names of dedication. For an engravement on the stone slab to be fixed at a prominent place, the donation will be Rs. 10,000.00.

Our AGM held on 14th August 2005 as usual had a thin attendance. It is an irony that although KPA incurs lot of expenses by way of printing and mailing the requisite notices to the members, the response is negligible.

You will be pleased to learn that the Management Trustees of Jawaharlal Nehru Seva Sadan (JNSS), Cheeta Camp, Mankhurd, Mumbai have approached KPA to take over the Assets and Management of their Trust. A letter sent to KPA in this connection is

reproduced hereafter. It may be recalled that this Trust belonged to the erstwhile Kashmiri Pandit Mandal Trust, which was subsequently amalgamated with Kashmiri Pandits' Association, Mumbai way back in 1984. However the activities of JNSS continued to be managed by a

lappeal to all members of our biradari to start acting on their own and send their cheques to Kashmiri Pandits' Association, KhargarLand

Project A/c.

separate Trust so far.

Our AGM held on 14th August 2005 unanimously agreed and approved to take over the ownership and administration of JNSS. Our BOT has now been authorised to initiate whatever steps necessary, legal or otherwise, to carry the take-over to its logical conclusion. The assets of the Trust comprise 3 rooms with a total area of 450 Sft. and other infrastructure.

This year, we observed a unique experience of devastating rains and floods for the people of Mumbai, as also for our KP brothren who had come from J&K and other parts of country for their counselling for admission in engineering colleges. Nearly 300 persons were held up for nearly 33 hours in Swami Vivekananda College, Chembur, as the ground floor got submerged in water. Because of this, the counselling got extended upto 3rd of August and these people suffered very badly. All those who were lodged in Bal Vikas at Chembur were assisted and helped as usual. A night meal was served to nearly 65 persons with Kashmiri cuisine.

I believe that many of our biradari members also got caught in the devastating flood either while travelling or at the places of their residence. Some of the residents occupying ground floors suffered enormous losses on account of their belongings. Our sincere sympathies are with them.

The persons staying in Bal Vikas stayed put and conducted daily Satsang for 10 days under the guidance of Swami Kumarji from Geeta Ashram, Ban Talab, Jammu. Bhajans and Aartis reminded us of our visits to Kheer Bhawani, Kashmir.

Recently, the Charity Commissioner

of Mumbai got the statutory inspection of our records and working methods conducted through one of his Inspectors. The Inspector left with a satisfactory note, thanks to Shri C.L.Raina, who had earlier worked very hard and updated the KPA's record books.

Text of the letter dated 22 July 2005 from Jawaharlal Nehru Seva Sadan, 24/26, Sec: 1, Cheeta Camp, Mankhurd, Mumbai 400 088, to the President, Kashmiri Pandits' Association, Mumbai.

We are a Registered Charitable Trust, established in 1971 and having our Registered Office at 24-26, Sec: 1, Cheeta Camp, Mankhurd, Mumbai 400088, located at our Welfare Centre, having three rooms 10'x15' each built on BMC land alloted to us on lease.

We are engaged in charitable and social activities and are also having a Vendor's Licence for the Sale of Postal Stamps and Stationery at our Sales Counter, granted to us by the Deptt. of Posts, India, valid upto 28.04.2006. We have 17 Life Members and since the interest of our members is gradually dwindling in promoting activities of the Trust, we are contemplating to hand over the management of the Trust to some established Trust like yours, who have common Aims & Objectives, so that the Trust may survive.

In case you are interested for the take-over, we would be very much pleased and happy that the labour of our Founder Members has not been lost.

Expecting your favourable decision at the earliest convenience.

A.K.Munshi President

# Editorial - P.N.Wali 'Sharada Sadan' - A Major Step

n the history of Kashmiri Pandits' Association, or for that matter the Kashmiri Pandit community in Mumbai, unfolding a dream of 'Sharada Sadan' at Khargar, Navi Mumbai is a major milestone. 'Sharada Sadan', that is the name being proposed for a sociocultural centre to be built at Khargar on a plot of land admeasuring about 6300 square feet. It is in a residential colony, stone's throw from Mumbai-Pune highway and the Khargar railway station on the harbour line.

The first milestone was perhaps when Kashyap Bhawan premises was acquired around the end of seventies of

previous century. It was a great step then. KPA had got a home for the first time. It was done when means were limited. Community population in the city was much less. It was a tribute to the pioneers of the KPA then, who could take this step. But down the years, it was felt that the place is not adequate considering the growing community size in Mumbai. The fact that it was part of а housing cooperative society was a contraint often disabling. A larger place was desired particularly one where we own the land by ourselves. Over the years, many efforts were made. So many people tried one channel or the other. Success came only this year with the help of many individuals, whose contribution shall be part of history as such. CIDCO was persuaded to allot a piece of land, and it has now come.



Physical symbols serve to strengthen social conciousness. It is perhaps for this reason, the community members try to acquire some physical asset which can be claimed equally by all members of the society and will inturn bind them. Whether it is big cities like Delhi, Mumbai or Kolkata or smaller one like

Pune, Amritsar, Chandigarh or the like, the aim is the same. We have lost a major staging point, the Kashmir valley, where we would visit every year to strengthen our identity. We have to create alternative sites or symbols. 'Sharada Sadan' is a part of this effort.

'Sharada Sadan' is more ambitious than Kashyap Bhawan. Why not? It should correspond to our growing number, if not the clout of the community members. Today, we should think bigger. I suppose we have the self-confidence to achieve it. No doubt this confidence will prove hollow if all of us do not join to achieve this objective. Everyone of us will

WE HAVE LOST A MAJOR STAGING POINT, THE KASHMIR VALLEY, WHERE WE WOULD VISIT EVERY YEAR TO STRENGTHEN OUR IDENTITY. WE HAVE TO CREATE ALTERNATIVE SITES OR SYMBOLS. SHARADA SADAN' IS A PART OF THIS EFFORT.

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have to chip in with money, effort & thought.

Why Khargar? This is a question some times asked. One, this is where we got a developed piece of land at consessional price (50% of the minimum bid price) from a state agency. The piece is big enough. Nothing like this would be available in the main city. Environ is beautiful. When Kolkata Sabha got land at Salt Lake, everybody said it was too

far. Today it is a prime piece of property. Here is a place which has already entered the prime category. With expanding Mumbai, it is going to be one of the suburbs. It is a piece of land where we can plan as we wish, subject to usual conditions applying to urban development.

The fulfilment of the dream of Sharada Sadan is responsibility, if not a challenge for all members of the community. I am sure, we will live upto it.

#### FACTS - NO FICTION

## The Boss

Scientists at the Rocket launching station in Thumba, were in the habit of working for nearly 12 to 18 hours a day. There were about seventy such scientists working on a project. All the scientists were really frustrated due to the pressure of work and the demands of their boss but everyone was loyal to him and did not think of quitting the job. One day, one scientist came to his boss and told him, "Sir, I have promised my children that I will take them to the exhibition going on in our township. So I want to leave the office at 5 30 pm." His boss replied, "O K. You are permitted to leave the office early today." The Scientist started working. He continued his work after lunch. As usual he got involved to such an extent that he looked at his watch when he felt he was close to completion. The time was 8.30 p.m. Suddenly he remembered of the promise he had given to his children. He looked for his boss. He was not there. Having told him in the morning itself, he closed everything and left for home. Deep within himself, he was feeling guilty for having

disappointed his children. He reached home. Children were not there. His wife alone was sitting in the hall and reading magazines. The situation was explosive. Any talk would boomerang on him. His wife asked him, "Would you | like to have coffee or shall I straight away serve dinner if you are hungry." The man replied, "If you would like to have coffee, I too will have, but what about Children." Wife replied, "You don't know. Your manager came at 5.15 p.m took the children to the exhibition." What had really happened was the boss who granted him permission was observing him working seriously at 5.00 p.m. He thought to himself 'this person will not leave the work, but if he has promised his children they should enjoy the visit to exhibition.' So he took the lead in taking them to exhibition The boss does not have to do it everytime. But once it is done, loyalty is established. That is why all the scientists at Thumba continued to work under their boss even though the stress was tremendous.

The boss was none other than A.P.J. Abdul Kalam.

#### From the Pages of History - J.N.Kachroo

# A Community in Exile - Challenges

a great

challenge.

The problem

of maintaining

identity may

be considered

keeping the

present

situation and

the possible

future

situation in

view.

hallenges: 1. Identity: Usually people leaving their herths and homes for forever unknown destination lose their ancestral address. neighbourhood and natural environment. The first concern of such people is to maintain their identity.

2. Kashmiri Pandits in exile since about the end of 16<sup>th</sup> century upto independence of India in 1947 miraculously succeeded in maintaining a distinct identity though living in a mass of their co-religionist. They adhere to their own style of life. Inspite of being surrounded by vast number of people belonging to their general faith of Hinduism, they succeeded in observing a fixed set up, rituals, festivals, practices, rights peculiar to their community. Thus a Kashmiri Pandit did not give up his claim of belonging to Brahmin caste though different from Brahmins elsewhere. The Kashmiri Pandit Brahmins ate meat and thus became to be known as more Muslims than Hindus but they observed other rituals following other tenants of Hinduism and were Brahmins accepted as belonging to a distinct group.

**3.** Scattered over a large area in the Northern India working at different centres in those distant times when communication and transport were

difficult, they succeeded maintaining distinctive characteristics thoughout a long history of over 400 years. may be noted here that the first intercaste



marriage of Kashmiri Pandits took place in 1905 i.e. about 300 years after migration started. Their recorded history shows that the following efforts made it possible for them to maintain their identity.

system of maintaining a network of information regarding their problems & welfare.

**b)** In the beginning and upto 1840's, they exercised a strict social control and did not allow any person to go out of community restrictions. We see Mohan Lal Kashmiri being excommunicated in 1840's for having disobeyed the caste rule forbidding Kashmiri Pandits.

c) Kashmiri Pandits seemed to have realized that adherence to such strict rules might be harmful as times progressed. It was towards

the end of 19th century that a controversy whether to allow a Kashmiri Pandit to cross the seas would be allowed was raised. The famous Bishom Narayan Dhar verses Sanatan Dharmies

1990 exodus of Kashmiri **Pandits from** their ancestral a) They had wonderful homes poses

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controversy threatened the very unity of the community. This crisis was overcome and progressive approach adopted by the efforts of a teacher who realized the need of spreading awareness and educating the mind of the orthodox. He adopted a unique method. He collected a group (less than a dozen) of young students whom he first convinced of the need of reforming the social thinking of community and later under his guidance, they organized seminars, discussions, debates etc. at various places and succeeded in publishing a Journal through the writings of which they succeeded in breaking opposition to obsolete restrictions. Kashmiri influenced various areas of social, political and educational activities in the country after 1920.

**4.** 1990 exodus of Kashmiri Pandits from their ancestral homes poses a great challenge. The problem of maintaining identity may be considered keeping the present situation and the possible future situation in view (Future situation is based on present trends). Concentration of Kashmiri Pandits after migration at Jammu, Delhi and some towns seem to lull the Biradhari vis-à-vis danger to identity. I personally calculate the situation in the following manner:

People belonging to my generation 65 and above may not forget their origin, traditions and ways of life. The generation next i.e. 40 plus may carry some impressions from their parents for having lived in the Valley for the first 20 years but their attention to economic problems might distract them from thinking of community traditions and generation 20 plus may have lost interest in their land of ancestors. They

are more or less scattered all over the world living away from their parents and grandparents. With this lesson from history, some suggestions, details after discussion. Please check this:

There is evidently need of adopting ways of keeping the young generations of our traditions, customs, rituals, practices and make them proud of belonging to such a social group.

This is an age of education and information which should be exploited. Our leadership should realize the need to keep every Kashmiri Pandit youth aware of our traditions, our peculiar practices, festivals, rituals etc. I suggest the following:

Some Central Organisation can collect and categorize our standard practices, rituals etc. information of which we wish to go down the generations.

Such information should be available in print and also Audio Visual tape.

Deliberate efforts should be made to give the widest publicity to this information. For this purpose, exhibition display of video tapes or use of audio tapes can be tried. To ensure participation of younger people the modern culture of club activity should be encouraged with programmes blended with information on Kashmiri Culture. At community gatherings such as Hawan, marriages, festivals, such visuals should be exhibited that can remind the visitors of their past. In short, while no special efforts are needed to reinforce our beliefs for the elderly or middle aged but the greatest danger to our identity will be felt when our grandchildren aged 25 plus grow up as adults and possibly in distant lands.

### Reaching Out - S.P.Kachru

#### A Piece about Peace

veryone is seeking peace, peace among peoples and nations, peace within society, peace within community, in the little circle of our own family or most intimately, within oneself. A great majority of seekers still agree that be it mighty or meek, prince or pauper, the happiest find their peace at home.

If we want peace, happiness and prosperity at home, then we must

establish them abroad. No wonder when billions are spent in aid poured into various under-developed or developing countries, also supplemented by generous donations from corporate or private sources, only part of this money has actually been used for the avowed aim of helping the recipients to help themselves , as huge amounts have ended up in pockets for which they were not intended or misdirected in other ways.

Peace cannot be established by wishful thinking, atleast not until everyone in the world agrees on a common set of values & beliefs. And finally, even within a family, hard words or hard blows can be exchanged even without the involvement of the

neighbours, for no one is born with perfect self-control. The discipline or art of self-limitation is considered in the era of self-realisation as a means of repression, which should be rejected. And whether the wiser man should always yield, is a debatable contention.

The most convincing way to experience in peace is hardly



experienced here but the peaceful coexistence as a normal state remains a dream despite a wealth of instructively

> painful experiences. We could continue chasing a dream that unfolds a time when the power of love will replace the love of power & then our world will know the blessings of peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Banishing avarice, ambition, anger, envy & pride can simply lead us to everlasting peace, within & without. Indeed these efforts may not be easy but that is no reason why we as individuals cannot start immediately with ourselves and with our neighbours to practice peace in freedom and tranquility.

Some seekers of peace desire to create a new universe as they believe that the society in which they live is not compatible with their thinking, it is not

The discipline or art of selflimitation is considered in the era of selfrealisation as a means of repression, which should be rejected. **And whether** the wiser man should always vield, is a debatable contention.

In this world, there is only

one fundamental deterrent

to peace & that is greed.

The rest are just its

extensions.

comfortable being in it. But a new universe and society can be formed only when a new mind and new peace is formed. Psychologists say our mind is conditioned on the basis of some established beliefs and set convictions - unless these are shattered, the construction of a new society is not possible. The human mind becomes fully developed, usually at the age of 15, when the power of lust is controllable. We need to revamp and revolutionise the whole system. Today, that part of the

mind which is called animal primitive mind, is active. The animal mind produces greed, it is selfish. In turn, selfishness creates cruelty which generates criminal tendency. Finally, the criminal inclination gives

birth to addiction - a criminal takes to intoxication so that he may forget his inner Self and experience momentary peace.

In this world, there is only one fundamental deterrent to peace & that is greed. The rest are just its extensions. Our mind has actually been conditioned by greed. The whole thinking process hovers around that. Every man thinks of his self-interest only and therefore this thought prevents rationality hence truthful relationships. Relationships are either subjective or objective. In subjective relations, reality is either totally absent or it is negligible. It is only a reformed mind that will have relations based on peaceful reality, therefore, in order to purify & reform the mind, we take refuge in meditation. When we actually start knowing, perceiving within, then the ingrained beliefs are reformed. Those beliefs - the basis of life - start reforming. So the important thing for achieving a state of peace is to reform belief or to destroy it. The burden of beliefs carried by man is even more than the burden carried by a donkey. The process of reforming life is meditation. It reforms the basic beliefs and the mind too will be reformed. A reformed mind

> transforms personality which in turn reforms society, logically leading to all abounding & all prevailing peace enveloping us & so it does for the entire

We see so many congregations of people praying &

meditating for peace. The spiritual search for peace leads to various methods, for, if one believes in the existence of a Superior Force, a God, then taking the next step to believing that there is a Cosmic Design, that the Stars and Planets are messengers of this God who is the Celestial Architect, is a simple and uncluttered step. To try and find understanding and peace, there are so many ways to find patterns that make sense of our lives and give us the fortitude to face our fears and insecurities.

world around us.

#### Om SHANTI SHANTI SHANTI

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#### **Sweet & Sour - T.N.Bhan**

The Local

trains in

Bombay,

which are

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of Bombay get

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supply from

Tata's, who

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## Tata's Contribution to Bombay's Development



ome years ago, I read an article in Reader's Digest, written by an English journalist who travelled to India on an

assignment. I am hereby reproducing whatever I can recollect of that article. To make the language simple, I am writing the matter in first person.

I boarded an Air India plane at Heathrow airport, my destination was Bombay. While the plane taxied on the runway, I thought of Mr. J.R.D. Tata who had started this Airline under the name Tata Airlines in 1932. This Airline had

one single engined plane which carried mail between Bombay and Karachi. Mr. J.R.D. Tata used to pilot the plane and his navigator was one Mr. Vincent. After a flight which stopped at various places entroute, we landed at Bombay's Santacruz airport.

At the airport I boarded a coach manufactured by the Tata's in collaboration with a automobile company. The coach took me to Taj Mahal hotel at apollo Bunder. This five star hotel was built by Jamshedji Tata. Those days it was the first five star hotel in Bombay.

system". After checking in at the hotel I went to my room. Had a refreshing bath with Hamam soap manufactured by the Tata Chemicals, Scrubbed my hair with Tata Shampoo. I dried myself with a thick towel and wore a comfortable shirt. Both these

articles manufactured by Tata Textiles.

After resting for the day, the next day I visited T.I.F.R (Tata Institute of Fundamental Research) at Colaba. From Colaba accompanied by a guide



we came to churchgate and boarded a local train for Dadar. From dadar we went to the Tata Cancer Hospital and Cancer Research Centre at Parel.

The Local trains in Bombay, which

are supposed to be the life line of Bombay get their power supply from Tata's, who use "unified islanding system". It is due to this system that Tata's supply uniterrupted power to trains, hospitals, refineries, water supply systems, airports, ports and stock exchange.

On my way back from the suburbs to my hotel we stopped at the R.T.I. (Rattan Tata Institute) for delicious snack. R.T.I. is a training institute for chefs and seamstresses. Then I visited Tata Institute of Social sciences at Chembur, a suburb of Bombay.

After visiting all the Tata establishments in Bombay, I left for Jamshedpur in Bihar. This township was built by Jamshedji Tata who set up a plant to manufacture iron and steel.

Contd. on Page 23

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# Mysticism & Religion - Manmohan Ambardar **Advaita**

ifferent teachers have set up different schools and proclaimed different truths and so confused people. Why? They have all thought the same truth but from different minds differently constituted but they all reveal the same truth.

Hinduism contains a number of doctrinal viewpoints. They are not rival socts, as in Christianity or Buddhism, but viewpoints, all of which are described as the reality and as pure conciousness. As such, He is not a Person and it not related to the world of persons and things in anyway.

That God - as He really is - and the real self are one and the same, is the central theme of the Upanishads.

He that serves a separate deity - thinking 'He is one and I am another' - is ignorant; he is like a quadruped for the Gods in heaven (Brihaa Upanishad 1-4-10). God, as He really is, therefore

# That God - as He really is - and the real self are one and the same, is the central theme of the Upanishads.

recognised as legitimate, so far they think the same truth.

Shri Sarwanand's article 'Are we indulging in self-deception? (Koshur Samachar June 2005) is contradictory to Hindu doctrine, Vedanta and Gita. His illusory remarks against Saints, Karma philosophy, existence of God (outside the one, and etc. etc.) have given rise to a controversy, which can misled the masses and do a lot of damage before the truth is revealed.

#### Visualisation of God:

God is the beginningless, Supreme Brahman which is said to be neither Being, nor non-Being (Bhagavad Gita - XIII.12). That which is finite and there can be nothing outside infinity or it would not be infinite, being limited by the exclusion of what was outside it. In other words, God is that He is no other than the real Self (Gita X-20), otherwise

nameless, formless and without attributes of any kind. If He had attributes, He would be in relativity and therefore unreal.

'I am' is the name of God of all the definitions of God, none is indeed so well put, as the Biblical statement, "I am That I am" in Exodus (Chapter 3). There are other statements such as **Brahmaivam**, **Ahambrahmasm** and **Soham**. But none is so direct as the name **Jevoham - I am**. The self is God. "I am is God". "I am the self O Gudakesha!" That being which is the subtle essence is the self of the whole world. That is the truth. That is Atma. "That Thou Art" (Chhandogya Upanishad 6-8-7).

The truth of this is to be felt in the heart.

**Q Q** 

# Kashmir Scenario - C.L.Gadoo Autonomy & Minority in Kashmir - 1

arrangements for the State. Neither Nehru nor Patel gave any assurance to Hari Singh or the National Conference leaders that Jammu & Kashmir acceded to India, the ruler of the State, Maharaja Hari Singh signed the same standard form of the Instrument of Accession, which the other major Indian States signed. The accession of the State to India was not subject to any exceptions or pre-conditions to provide for any separate and constitutional arrangements for the State. Neither Nehru nor Patel gave any assurance to Hari Singh or the National Conference leaders that Jammu & Kashmir would

accession of the Jammu & Kashmir State to India, they proclaimed the Muslims of the State as a Muslim Nation in India, which had a right to freedom and choice to determine its future, irrespective of the instrument of Accession Maharaja Hari Singh had signed. Many of the Conference leaders openly claimed that the right of self-determination, embodied by the United Nations resolution, left the choice open for Muslims of the State to determine its future affiliations and the Muslims would be in no case abnegate from the

# The Conference leaders were particularly opposed to nonapplication of the provisions of the Constitution of India with regard to citizenship and fundamental rights to the State.

be accorded a separate and independent political organisation on the basis of the Muslim majority character of its population.

The demand for a separate political organisation of Jammu & Kashmir, independent of the constitutional organisation of India, was made by the National Conference leaders, when India and Pakistan accepted the cease-fire in the State in 1949 and more than one-third of its territories were left under the occupation of Pakistan. The National Conference claimed the rest of the State for the Muslim Nation of Kashmir.

The Conference leaders indulged in double-talk, which later became the main feature of their political outlook and while on the one hand they accepted that they supported the rightful obligation to exercise it. The Conference leaders accused the Hindu communal forces in India, which sought to merge the State into the Indian constutional organisation to end the Muslim majority character of its population and bring about its subjection to the dominance of the Hindu majority in India.

The Indian leaders were perhaps unable to perceive the real motives behing the damage and the duplicity of the Conference leaders caused to the public mind in the State. Whereas the Muslims were gradually awakened to the awareness of a new future, which promised a second Muslim homeland to them in Jammu & Kashmir, after the creation of Pakistan, the Hindus and the Sikhs as well Buddhists in Ladakh were

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The creation of

an Autonomous

State of Jammu

& Kashmir outside

organisation of

India, will go

substantiate

Pakistan's claim

on Kashmir with

terrorists' guns

booming in the

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the

halfway

political

quickly led to the realisation of their doom, which a second partition of India would unfold. In the Muslim homeland of Jammu & Kashmir, they would meet no better a fate than the Hindus and Sikhs had met in Pakistan and in the occupied Kashmir.

After a long deliberation, a

settlement was finally reached between the Conference leaders and the Indian leaders. The Delhi Agreement of July 24, 1952 between Sheikh Abdullah and Jawahar Lal defined Nehru the relationship between the Union and Jammu & Kashmir. The Agreement stipulated that the Dogra rule would be abolished and the ruler would be replaced by an elected head of the State who would be recognised by the President of India. The Jammu & Kashmir State would have a separate national flag, a separate official language and a separate national

emblem. It was also agreed that the residuary powers would remain with the State and Constituent Assembly would frame a constitution for its governance.

The Hindus in Jammu, constituting a majority in Jammu province, protested against the delhi Agreement, which they claimed amounted to the exclusion of the State from the Indian constitutional organisation. The Praja Parishad reactivated its cadres for a civil disobedience movement, which they pledged to launch if the government of India did not put an end to the wide spread political uncertainty which prevailed in the State and integrate it with the rest of the country. The Parishad emphasised that India was one nation and Jammu & Kashmir State, an integral part of Indian nation, could not be governed by separate constitution,

> by a separate flag and have а separate President.

> Article 370 of the Constitution included in the temporary transitional and of provisions the Constitution of India. Evidently, the special position accorded to the Jammu & Kashmir State was presumed to be of a temporary nature and subject to change. It was in fact, an act of limitation imposed on the application of Constitution of India to the State, after the State was included in the first schedule of the Constitution. The State

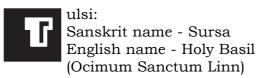
was included in the First Schedule independent of Article 370.

particularly opposed to non-application of the provisions of the Constitution of India with regard to citizenship and fundamental rights to the State. They disapproved of all forms of safeguards on the pretext that such safeguards would frustrate the resolve of the interim government to undertake economic, political and social reforms in the State.

The Conference leaders were

To be continued

# Health & Medicine - Dr. H.N.Patwari **Treatment from Tulsi**



Urdu name - Raihan Parts used - Leaves & seeds. Some times roots and stem are also used.

Although Tulsi is native to Asia, yet it has been grown throughout the world as a culinary and medicinal herb. Its common name 'Holy Basil'

comes from Greek word 'Basilikon' which means royal, perhaps because it was prized as a king among herbs. Accordingly, word 'Tulsi' literary means unmatched. There are mythological stories about its origin and our seers were wise enough to attach spiritual aspects to Tulsi along with wonderful medicinal values. A mention of Tulsi is made in most religious books where it is written that a house with Tulsi becomes sacred and the occupants of that house will not face sudden death and fatal diseases. Even the air around it is purified. It has been scientifically proved that Tulsi absorbs positive ions, energises negative ions and liberates ozone from the Sun's rays. Its quality is sattvic. Today it almost exists in every household as symbol of religious fantasy and vanishing heritage, but its tremendous medicinal values have

been almost forgotten. In e a r l i e r



Ayurvedic classics, it is mentioned mostly as Sursa and there are about two hundred synonymic words used for Tulsi.

Tulsi is an annual plant and its square stems and soft leaves are hairy and aromatic. Its flowers are white crimson or multicoloured and form whorls on plant's flower spike.

Parts used: The leafy flowering stems are harvested when the flowers first appear in summer right through autumn. The leaves and flower heads are then dried and blanched for use in infusions or decoctions. Alcoholic extracts from fresh flower heads are an ingredient in ointments used to heal wounds. In addition, Tulsi juice extracted from fresh Tulsi and even Tulsi leaves alone can be used for medicinal purpose.

**Medicinal use:** Tulsi is useful in the treatment of variety of diseases. It is heat

It has been scientifically proved that Tulsi absorbs positive ions, energises negative ions and liberates ozone from the Sun's rays. Its quality is 'sattvic'.

generating in action and very effective in curing colds, cough, sinus infection, chest congestion and other similar respiratory diseases. It is known, above all, for its capacity to relieve spasms, especially stomach spasms. The leaves help digestion and improve the appetite. It is also used to treat flatulence and stomach bloating.

Tulsi juice acts as Rasayan (general tonic) if taken every morning. Tulsi leaves when chewed and eaten on a

# Tulsi leaves increase body heat. They should be used sparingly during summer and by persons suffering from Ditta.

regular basis boost the health and complexion of a person. It is natural prophylactic. It increases the memory and may be taken as a herbal tea for promoting clarity of mind.

Physiological and pharmaceutical studies have reported anti-stress, adaptoganic, anabolic, hypotensive and anti-asthamatic properties of Tulsi.

Externally, the plant's astringent qualities make it a useful cold remedy. In a gargle, it relieves sore throats, and as an inhalation, it helps to clear the sinuses and air passages. As an ointment, it can help to heal wounds and cuts and is often combined with mint and caraway. The essential oil combats worms and germs.

**Useful Preparation:** Tulsi seeds, which unlike the leaves are cooling to the system can be soaked overnight in water to which a teaspoonful of sugar is added and taken in the morning mixed with milk. This popular and cooling drink is known as Phalooda.

Tulsi seeds may also be powdered and taken with jaggery. They are effective in the treatment of dysentery and to remove toxins from the system.

A decoction of Tulsi to which honey has been added is given to reduce labour pains. It is also recommended even after child birth.

Put 4-6 gms. of dried wave leaves into 250 ml. of boiling water. Cover and leave to infuse for 10 minutes and strain. Drink 1 cup without sugar a day. It helps to treat indigestion, loss of appetite, flatulence, bloating etc. In case of chronic bloating, drink 2-5 cups a day between meals.

To treat inflamed throat, boil 2 tablespoonfuls of dried leaves in 250 ml. of water in a covered pan for 10-15 minutes. Strain and leave to cool. Use the liquid gargle two to three times a day.

Although Tulsi is essential ingredient of many ayurvedic formulations, yet the most popular formulation is Tribhavan Kiriti Ras.

**Caution:** Tulsi leaves increase body heat. They should be used sparingly during summer and by persons suffering from *Pitta*.

Use with care during pregnancy. Basil has been used as a menstruation promoter and labour inducer.

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

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#### From the Records - M.K.Raina

# Shri Bhatt - The Great Hakeem & Yogi

ultan Zain-ul-Abidin ruled Kashmir from 1420 to 1470 AD. Son of Sultan Sikandar, under whose rule Islamic zeal attained fanatical proportions, Zain-ul-Abidin proved to be the most tolerant and benevolent ruler that Kashmir had known. It has been correctly remarked that 'history can give few examples where the

No account of Zain-ul-Abidin's reign can be complete without the mention of this great physician, who cured the king.

policy of the father was so completely reversed by his son. Sultan Zain-ul-Abidin's rule was in the words of Srivara 'like the cooling sandal paste after the heat of a summer in a desert had departed.'

When Sultan Zain-Ul-Abdin was on death bed, and all his royal physicians had failed miserably to cure him of some dangerous disease, there appeared a noble man on the scene, who volunteered to treat the King with his knowledge and healing powers. Though there are different theories about the kind of illness, which the great king was suffering of, it is well established that he was cured by one and the only Shri Bhatta, a Yogi and renowned Hakeem of his times.

Walter Lawrence, in his book 'The Val-

ley of Kashmir' writes, "The chief glory of Zainul-Abidin was his tolerance towards the Brahmans and regarding this a curious tale is told. It is said that the king was on the point of death,



when a Hindu Jogi volunteered to give his soul for the dying monarch on condition that his body should be preserved in some safe place. The king took the Jogi's soul but burnt the body, and thenceforward, the real king of Kashmir was not Zain-ul-Abidin but the Hindu ascetic. Whatever may have been the cause, it is true that from the time of this illness, the king manifested every desire to repair the wrongs inflicted on the Hindus by Sikandar. He remitted the Jazia or poll-tax on Hindus, taught them Persian and encouraged them by grant of lands and in many other ways. He repaired some of Hindu temples, among others, the temple on Takht-i-Sulaiman, and he revived Hindu learning. The result of this religious tolerance was the return of the exiled Pandits.

PNK Bamzai says that no account of

"The only gift I will receive, is the removal of all restrictions on the Pandits imposed by Sikandar including

Zain-ul-Abidin's reign can be complete without the mention of this great physician, who cured the king. In his book 'Culture & Political History of Kashmir', the author says, "When on his recovery, the king wanted to make a valuable gift to the Pandit, the latter refused to take it." To the offer of valuable gifts from the King, the great Hakeem is said to have told him in no unclear terms, "The only gift I will receive, is the removal of all restrictions on the Pandits imposed by Sikandar including the poll tax." It is said that the king while eulogising Shri Bhatt on his concern for the welfare of the members of his community, readily granted him the request. Bamzai goes on to say that thereafter the Pandits performed their religious functions without let or hindrance and most of them who had left the Valley at the religious persecution of Sikandar returned to their homeland.

According to one theory, the King got

time delayed to come. When he arrived, the king gave him encouragement and he completely cured the king of the poisonous boil. The king wanted to make munificent gifts to Shri Bhatta. But the latter refused to accept any. But when pressed hard, he made a request which was to the effect that the Jazia on the Brahmans be remitted and opportunities be assured to them to develop their mental and moral resources without any let or hinderance." Such was the concern, the great Hakeem had for his people. The king was, it is said, all praise for him, and was so moved, that he granted all his wishes. Quoting Jonaraja, J.L.Kilam, the author of 'A History of Kashmiri Pandits' says, "The selflessness displayed by the physician Shri Bhatta had its effect upon the mind of the king. The request was accepted and Jazia was remitted. The Brahman was freed from the position of inferiority to which he was relegated by the previous kings." Accord-

# Shri Bhatta's selflessness and the acceptance of his request by the king proved a land-mark in the

a poisonous boil which gave him trouble. The court physicians tried their skills but failed. Jonaraja, a great historian says, "As flowers are not obtainable in the month of Magha on account of the mischief by snow, even so physicians who knew about poisons could not at that time be found in the country owing to governmental opressions. The servants of the king at last found out Shri Bhatta, who knew the antidotes of poisons and was well versed in the art of healing, but out of fear, he for a long

ing to the author, Shri Bhatta's selflessness and the acceptance of his request by the king proved a land-mark in the history of Hinduism in Kashmir. Shri Bhatta's attitude shows that the will to live as a group by themselves was very predominant amongst the Brahmans which was shared by Shri Bhatta in an equal measure with the whole lot of them. Freed from the shackles of Jazia and other handicaps, the Brahmans started their own reorganisation and rehabilitation.

#### **Book Review - P.N.Wali**

# **Kashmiri Panditon Ke Anmol Ratna**

Book: 'Kashmiri Panditoon Ke Anmol

Ratna'

Author: Shri B.N.Sharga.

**Price:** Rs. 300.00

**Publisher:** Pt. Vinay Sharga, 394, Kashmiri Mohalla, Lucknow 226 003.

his book has come out in English after the author had written four books under the same title in Hindi. This volume covers 22 personalities, some contemporaries like Shri A.K.Hangal. It covers persons as old age Dewan Nand Ram Tikku. The expanse of personalities covered span a good part of Kashmiri Pandit history over the last three hundred years.

History is made by individuals. Individuals, who stand out by their

deeds, vision and achievemnts. society is а collection of such individuals. We believe that Kashmiri Pandits as an ethnic group have something special, or at best different from others. Even today, if a Kashmiri Pandit

is in any group, he stands out. He is noticed. This is how Kashmiri Pandits made a name for themselves at various times in history. A look at the accomplishments and achievements of these people illustrated in this work of Dr. Sharga proves it once again.

By reading the life history including the pedigree of these leading lights, we come to know a good part of our history. Dr. Sharga has done an excellent job in finding and then



recording these, usually unknown, facts of history. To me, the book looked more to be a historical treatise than biographical details of few individuals.

Personally to me, it had never occured that Kashmiri Pandits had also excelled in military jobs. We find reference to large number of persons who had led military campaigns for navabs or the raj itself. I had not known that the ruler of Sindh who lost to the

Muslims when other kings refused to stand by him, was a Kashmiri Pandit. There are many such facts detailed in the book.

Dr. Sharga has been contributing in various ways to the recognition of

Kashmiri Pandit identity, but with this book, he has made a major contribution. The book is a must for those who are interested in understanding and strengthening this identity.

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I had not known that

Muslims when other

kings refused to stand

Kashmiri Pandit.

ruler of Sindh

# Book Review - Prof. R.N.Bhat **Pentachord**

**Book :** Pentachord **Author:** M.K.Raina

**Edition:** 2004

Publisher: Expressions, Vasai

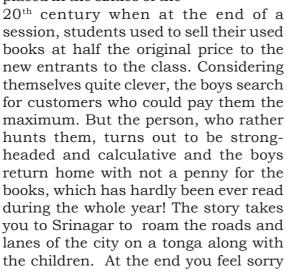
**Price:** Rs. 30/-

entachord is the second short story collection of M.K.Raina, his first in English. His previous collection 'tsok-

modur' in Kashmiri earned him wide applaud. The present collection carries a translated version of one of the stories 'Advice' from the previous collection. The other four are his novel creations.

Advice, the first story of the

collection is an engrossing account of how a well to do looking gentleman beguiles tender and young kids who with an aim to make a kill, return cheated and heart broken. The story is placed in the sixties of the



for the children who are cheated but such were the times and such is the human nature.

The last game, the second story of the collection too revolves round a group of young

\*\*\*\*



bosom friends who upon learning about the nuances of, then novel game cricket, manage to get a home made willow bat, four sticks for wickets, and a wooden ball to play the great game. When their ball breaks the windowpanes of a house adjacent to where they had decided to play, an angry gentleman from the

house snatches away their bat etc. and demands a substantial sum of money for the damages from them, the poor boys. The terrified boys fail to muster courage thereafter to reassemble at one place

or to move around in that area lest they get caught for not paying for the damages to the house. The wish to play the first game turns out to be their last, which not only brings to an end the thickness among them but also kills their spirits and courage.

The third, *Charu and the witch*, is the story of fraternal love and courage of a young boy who with the assistance and support of his pet dog succeeds in bringing back his lost friend from the clutches of a witch who had been a symbol of terror in the whole village for quite some time. The story is set in an

imaginary location on the banks of a river with a dense forest at the other bank where the witch is believed to take her victims. The loss of his young friend jolts the young boy who plans his entry into the forest and with the assistance of his pet, reaches the witch's hideout. He very cleverly kills the witch and brings his friend and many other victims of the witch back to the village. This story employs conventional notions of magic and witchcraft and it will enthrall

The last story *Kaal chakra* invokes the concepts of rebirth, *karma*, *karmaphal* to bring home the fact that no ill-deed goes unpunished. A murderer is destined to suffer torment and torture and the rebirth of the same person who one might have killed may bring him peace. A person who deserts and disrespects his own parents does not live happily for long. These are sociological and cultural issues and Indian tradition has stood the test of

# In my opinion, the language part of the stories is extremely well and I believe that the author's aim has been to focus both the young as well as middle aged audience.

young minds and give them a spirit of brotherhood and fill them with courage and determination. Adults may read it and then narrate it to their grandchildren.

Three questions is the longest story in the collection with several sub-plots interwoven within. It is an account of a young prince whose search for answers to three questions, before getting crowned, takes him incognito to several places and in due course of time he finds answers to the questions through experience. The writer employs myth, human failings, ambitions and achievements to unravel the mysteries of life. Wherein lies one's lasting pleasure? In wealth, name and fame, contentment; what does a woman love most? Her jewelry, beauty, children; what is it that one cannot conceal for long? One's skill, weaknesses, roots. The prince learns answers to these questions by living with and learning about the lives of several people in different places. His search makes him wiser, so is the reader.

time and the west too has come to realize the importance of caring for one's old parents. But in a blind aping of the west, we tend to forget our ennobling customs and beliefs as caring for the old, nonviolence and so forth. The story is engrossing. Adults may read and then narrate them to their kids.

As far as the content part of the stories is concerned, I believe I say something tangible about it. Some stories are quite good for our young minds and some are in traditional katha mode, where moral issues have been taken up. Language is quite good. English is not our mother-tongue, yet we excel in it. Every language provides scope for extra treatment and complexities, be it one's mother-tongue or not. In my opinion, the language part of the stories is extremely well and I believe that the author's aim has been to focus both the young as well as middle aged audience.

[Reviewer is Head, Dept. of Linguistics, Banaras Hindu University.]

# Biradari News & Report

#### **△** AGM of KPA:

The Annual General Meeting of the Kashmiri Pandits' Association, Mumbai was held on 14th August 2005 at Kashyap Bhawan. Attendance of the members was as usual thin. Apart from the usual business and discussion on establishing a community complex at Khargar, it was unanimously agreed and approved to take over the ownership and administration of Jawaharlal Nehru Seva Sadan (JNSS), Cheeta Camp, Mankhurd, Mumbai, an independent Trust which was previously managed by Kashmiri Pandit Mandal Trust subsequently amalgamated with the Kashmiri Pandits' Association.

The AGM decided to name the Community Complex at Khargar as '**Sharada Sadan'**. Following Committees were constituted to look after the project:

#### 1) Project Committee:

Chief Co-ordinator: Shri J.L. Kak. Members: Shri P.N. Wali, Shri M.L. Mattoo, Shri S.K. Kaul, Capt. A.N. Raina, Shri S.L. Vaishnavi, Shri Surinder Wazir, Shri R.L. Taploo, Shri T.K. Raina and Shri S.P. Kachru

#### 2) Fund Raising Committee:

Chief Co-ordinator: Shri M.L. Mattoo. Members: Shri J.L. Kak, Shri S.K. Kaul, Shri Surinder Wazir, Shri C.L. Raina, Shri Moti Kaul, Shri Ashok Tiku, Shri Rajen Kaul, Shri S.L. Vaishnavi, Smt. Neena Kher Bamzai and Shri S.P. Kachru.

#### 

On August 12, 2005, the first pillar for

# Biradari News & Report





fencing the plot of land allotted to KPA at Khargar, was installed at a simple function. Present on the occasion was the respected senior member of the community Pt. Mohan Lal Bradoo, besides the members of the Board of Trustees and permanent invitees to the Board. This is the beginning of a long road ahead to build the Sadan and make it operational.

#### ☐ Community felicitates Pt. Amar Nath Vaishvani:

A public function was held at Jammu on 20th July 2005 to felicitate Pt. Amar Nath Vaishnavi on his 80th birthday and a life-long service to the society. Shri Vaishnavi is the most respected leader

# Biradari News & Report

of the comunity, who has been rendering selfless service for the last six decades. The old hands from Kashmir still remember him in Kashmir days, when his turban and the war cry 'Jaykara' were distinguishable on all occasions. Even at this stage in life, he keeps working hard to attend to the issues of the community. He stands tall among all those who claim to be communty leaders.

#### 

An art exhibition dedicated to Kashmir and entitled 'Identity-Alienation-Amity' for Kashmir showed the works of twenty artistes and four photographers. Ther exhibition was held recently at Tao Gallery, Worli. It included works of eminents like Hussain and Raza. It included a number of artistes from Kashmir and the notables were, by now well known, Veer Munshi and also the sculptor Rajender Tiku. Munshi's paintings continued to depict the pathos of Kashmir.

#### 

Yet another well rendered, well scored and well recorded Kashmiri Collection of songs (audio cassette and CD) has been presented by Girija Pandit. The Collection is called 'làlò az valò màlyún myòn'.

#### Medical Aid:

The following activities were carried out by the KPA:

• To restore the eye-sight of a 40 years old KP youth, KPA paid the cost of his surgery at Ganpati Netralaya, Jalna amounting to Rs. 8850.00. The

operation has been successful and the patient is said to have improved a lot.

- We paid Rs. 5000.00 to a lady kidney patient from the biradari for treatment.
- We also paid Rs. 10,000.00 to a lady cancer patient from Jammu who is putting up at Kashyap Bhawan and undergoing treatment at Tata Hospital.

#### 

• We contributed Rs. 10,000.00 to Maharashtra Chief Minister's Relief Fund for the recent natural calamity.

#### Nuptials:

• **Kapil** S/o Smt. Rohini & Shri Vijay Raina (Retd. Corporate Director Marketing, BPCL) of Andheri (E), Mumbai was married to **Aarti** D/o Smt. (Dr.) Geeta & Shri Manmohan Zutshi of Kolkata on 30th June 2005 at New Delhi.

#### Tata's Contribution ... From Page 9

This visionary felt that no country can progress without manufacturing iron and steel. All different forms of heavy industry are absoutely dependent on iron and steel. The township has the Tisco plant and residential quarters for thousands of its employees. This establishment is a tribute to the vision of the great Indian Jamshedji Tata. His vision was further developed into a vast industrial empire by his descendants like Naval Tata, J.R.D. Tata and now Ratan Tata.

As I left Bombay to board a plane from Santacruz airport for London, I thought of the contribution made by the Tata's in various fields like civil aviation, chemicals, education, hospitals, medical research, industrial development, manufacture of automobiles, social work etc.

## Letters

The deluge in Mumbai on Tuesday, 26th July and days following this day, and the callous apathetic attitude of authorities reminded me of a day in 1950, when I was a student of Tyndale Biscoe Memorial School at Srinagar. On that particular day, the last period was over and we were leaving the school when we saw smoke rising from the direction of Residency Road. My classmates and I ran towards Residency Road. There we came to know that the building at Polo Ground which was housing Radio Kashmir had caught fire. We all reached the site and without loss of any time started to salvage whatever we could from the burning structure. Within minutes, Bakshi Ghulam Mohammed, the Dy. Prime Minister those days, arrived. Soon Sheikh Abdullah, the Prime Minister also came. Both of them were seen supervising the fire fighters and other rescue work. Many other VIPs also came to render a helping hand. They got personally involved in saving whatever could be saved from the burning inferno. I saw my cousin Mohan Lal Aima, who was working for Radio Kashmir, running in panic, trying to restore some order in the melee.

I cannot help drawing a comparison between the political leaders then and politicians now. Though the Maharashtra government headed by Vilasrao Deshmukh failed miserably at this juncture, yet the Prime Minister Manmohan Singh had the audacity to praise the CM during his visit to Mumbai. He must be the only person who had a good word for the CM. Politicians certainly make strange bed felows. These people are indulging in cheap gimmicks now to fool the masses. They forget that one can fool all the people for sometime and some people for all the time. But they cannot fool all the people all the time. In the disaster that struck Mumbai, the credit goes to the ordinary Mumbaikars who helped each other irrespective of caste, creed or religion at this moment of crisis when govt's disaster management had collapsed and the biggies were celebrating the induction of Shiv sena rebel Rane in the State Cabinet. These people are insensitive to the sufferings of common masses. In crisis, they are shamelessly conspicuous by their absence from the suffering public. When they do appear after the crisis are over, they make promises, which are seldom fulfilled.

T.N.Bhan, Borivali

## They Left Us

Smt. Indira Kaul, W/o Late Mahesh Kaul (erstwhile renowned Film Director) left for her heavenly abode on 3rd. August 2005.

Smt. Dhanwati Zadoo, W/o Pt. Amar Nath Zadoo and elder sister of Shri Ramji Sabni, left for her heavenly abode on 10th August 2005 at Jammu.

May their souls rest in peace.

#### Poetry - Aditya Rangroo

## Why I am Alone?

hy I am Alone?
When lights haven't gone
Voluptuous time didn't get torn
Congenial faces are born.

Why I am Alone? When the flowers are flourishing Each day is shining Stern era is arriving.

Why I am Alone? When dreams haven't shattered Feelings haven't bittered Foes haven't entered.

Why I am Alone? When the alleviations are marching Doors are opening Fragrance is mesmerizing.

Why I am Alone? When harmony haven't lost its charm God has provided me a warm Everywhere is a helping arm.

Why I am Alone? Why I am Alone? Why I am Alone?

#### **THANKS**

**Weektendoursincerethanksto** 

Nishal Enterprises Pvt. Ltd.

Mumbai for their donation of Rs. 10,000.00 for the help of cancerpatients.

#### MATRIMONIAL

- Wanted Suitable Alliance for a Manglik Boy, Born November 1975, 5'-8", B.Com. (Hons.) Delhi University, working with Auckland Savings Bank, Aukland. Contact Mr. Rajinder Nadir. Tel: 011-29225706.
- Looking for a Suitable Match for a respectable KP Non-Manglic Boy, Born January 1976/5'-5", Bachelor in Hotel Management/Master's from US. Presently working as a Real Estate developer in Florida (US). Kindly correspond with girl's Biodata/Kulawali etc. to 121, Canal Road, Jammu Tawi (J&K). Tel: 0191-2541068. Cell: 09419113969. E-mail: oneilk@rediffmail.com
- Wanted a Suitable Match for our Son, March 1976 Born, 6'-2", B.E. (VJTI, Mumbai), MBA (ISB Hyderabad). Presently working in MNC at Gurgaon. Girl should be tall, Professionally Qualified and from a respectable KP family. Contact Kaul 77/3, Adarsh Nagar, Ban Talab, Jammu 181 123. Tel: 0191-2595268. Mob: 9419147120.
- Wanted a suitable match for a KP Boy September 77 born, 6'-1", BE (Civil), MBA (Paris), presently working as Associate Analyst in a MNC (Morgan Stanley) in Mumbai. Tekni matching a must. Contect 0191-2505010, 0191-2553345, 09419194166 and 09419125816.
- Wanted a suitable KP Girl for a smart KP Boy 5'-6", July 78 born, MS (USA) working in US. Girl should be good looking with decent family background. Contact between 7AM to 8 AM, S.Vaishnavi 9869549696 or Ramanji 01292247622.



# मिलुद्यार

कश्मीरी पॅंडित्स ॲसोसिएशन, मुम्बई का अधिकृत प्रकाशन

वर्ष: २ अंक ४

हिन्दी कश्मीरी भाग

जुलाई-अगस्त २००५

इस अंक में					
■ ललु वाख	पृष्ठ २६				
<ul><li>'त्याल' से स-आभार</li></ul>					
<b>≑ में बोवुम सीर</b>					
- अर्जुन देव मजबूर	पृष्ट २६				
■ बजन					
ई ही चराचर छस बु अमर					
– भवानी 'भाग्यवान' पॅंडित	पृष्ठ २७				
■ श्रदांजॅली <sub>.</sub>					
<b>♦ चाटु बोज, गिंदन बोज</b>					
- पी.एन.कौल सॉयिल	पृष्ठ २८				
<b>■</b> कविता					
<ul><li>वाय तिम कालिजुक्य् द्वह</li></ul>					
- म.कू.रैना	पृष्ठ २९				
🔳 पुस्तक समीक्षा					
<ul><li>निर्मल स्तर्सई</li></ul>					
- अर्जन देव मजबूर	पृष्ट ३१				
🔳 ज़रा हंसिये					
सवाल - बरदाश्त - गवाह					
- निकु लाल	पृष्ट ३३				
आध्यात्मिक स्तम्भ					
<b>♦ भगवान</b>					
- बलराम	पृष्ट ३४				
<b>■</b> कविता					
<ul><li>मेरे कश्मीर के बिछडे सितारो</li></ul>					
ु - मोती लाल खर	पृष्ट ३५				
<b>\$ तँस्य् पृ</b> छ्व					
- त्रिलोकी नाथ धर कुन्दन	पृष्ठ ३५				

# ललु वाख

शिव छुय ज़ॉब्युल ज़ाल वाहरॉविथ क्रंज़न मंज़ छुय तॅरिथ क्यथ। ज़िंदु नय वुछहॅन अदु कति मॅरिथ पानु मंज़ पान कड व्यज़ॉरिथ कथ।।

# में बोवुन सीर \* ... अर्जन देव मजबूर

में बोवुम सीर च्यतु किस राज़ होंज़स पनुन्य रथ यादु वॅत्रुक्य् सुत्य् दितिमस मुकामा अख ज़ुवा तस याद पॉविथ खसुन आकाश वॊनुमस तेज़ वुफ दिथ स्यटाह पोरमस त कोरमस ज़ार पारय वुनल आसी तु पॅक्युज़े वार वारय कर्न्य् नो छय न कुनिची द्यार् कारय सु आलम म्योन अज़ वुछज़्यन दुबारय सुली शोकस ऑनुम व्यस्तार द्युतुमस विहल सोचस तिहल रफतार द्युतुमस पॅतिम वाकाथ तॉरिथ मालि माले में वोनुमस तार लॅग्य्नय बाल ताले ज़मानुक्य बॉव्य्मस हालाथ सॉरी दिलुक्य् मुचरिथ में थॅव्य्मस सॉर्य तॉरी व्यचारन हँद्य सन्यर छॉरिथ बराबर में वोनुमस छांडतख अज़ गाशि आगर ऑबुर आसी कॊहन वथ वुछज़ि वारय करामाथा च हावुम छुय न चारय खॅसिथ बालन नयन येलि छालु मारख च्र विगने काँसि पथ यिन व्वंद हारख बुनफ्शी पोशि रादन व्यूर तुलिज़े वनन हुंद नूर अँदरिमि कायि मॅल्य्ज़े तु लोलय सुत्य् सोचुक बोस बॅर्यज़े छॅतिस शीनस पयापय मीठ्य कॅर्यज़े

## भजन - भवानी 'भाग्यवान' पंडित

# ही वरावर छस ब अमर



ही चराचर छस बु अमर रोज़ अमरनाथुसुय। भूग बॅरिथ शोख शहवर रोज़ अमरनाथुसय।। भक्ती हुंद तुल में कदम सुत्य् शक्तीनाथुसुय। बोलि कुकिल, सत्य् कुमर रोज़ अमरनाथुसुय।। खोफि खश्म सुत्य् खावर तोफ़ ह्यथ तोफ़ खानुस्य। जामि जमस नादि नदहर रोज़ अमरनाथुसुय।। बूद बाहम छस बु अंदर पेचस्य, पेचानस्य। नूरि अनवर, नामावर रोज़ अमरनाथुसुय।।

सुत्य् दितिहॅम कृत्य् दफ्तर क्या करन अनज़ानुसुय। करनु कुलहुम हावि आश्चर रोज़ अमरनाथुसुय।। ऑस्य् यिमय पेशि दिलबर लॅद्य में तिमय गानुस्य। दाश होरुन मोशि मादर रोज़ अमरनाथुसुय।। जीत जीतिथ छम खुशॉली छुन्य् मे कनन वॉलिये। आसि यस ज़र, छांडि ज़रगर रोज़ अमरनाथुसुय।। फोनुसस सुत्य् छय तारा अख इशारा वोन यि मे। कुस छु दिल तय कुस दिलबर रोज़ अमरनाथुसुय।

अग्नि के पास बैठने से गर्मी, जल के पास सर्दी, दीपक से प्रकाश, फूलों से सुगंध स्वयं ही बिना किसी मेहनत के हासिल होती है और हर वस्तु अपने चारों ओर अपने प्रभाव का केंद्र बनाती है। इसी प्रकार संतों और फकीरों में आध्यात्मिकता का होना प्राकृतिक नियम है। जो मनुष्य इन के सत्संग का लाभ उठाता है, वह यूंही उन प्रभावों से बिना किसी मेहनत के लाभ उठाता है।

'मन-पम्पोश' से स-आभार

# श्रदांजॅली - पृथवीनाथ कौल 'सॉयिल' चाट बोज - गिंदन बोज

(पनुनिस ज़ाटु-बॉजिस तु गिंदन बॉजिस मर्क्खन लाल भट्ट 'बेकस'निस स्वर्गस गछुनस प्यठ म्यानि टाठिन्यारुक्य् पोश)

यि क्या गव हंगु मंगु हे तलु सॉ वॅन्य्तव यि कॅम्य् कोर आफ सुच यथ रेडियोहस यि नय बोलान छुम केंह, हे हसॉ हे यि वेज़ आवाज़ रॅसिज किथु गॅयि बेगुर वाह्य पतय गॅयि बंद वुठ ताम थामि गॅयि लय बिहिथ अय ओस 'कनक्रीट कमरस' मंज़ यि कुस गव छिपि तु च़ास तथ कमरस मंज़ तॅमिस क्याह कॉम ऑसाह कांह तॅमिस सुत्य कॅडिथ न्यून बोलुवुन कोस्तूर कोरुन कोल कश्यप र्योश कश्यप मरु प्यठु वोत छाले व्यतस्ता वछ छ चेटान, पान मारान

\* \* \*

करान मातम छु करफॅल्य् मॅहलु हय हय च्रॅसिथ हमसायि आमृत्य् गुल्य् छि मूरान छु तित सॉरिसुय बन्योमुत रोज़ि महशर छु त्रिपुरा माजि हुंद अस्थापन अपॉरी समेयि दर बोनिनुय वुछ लूख सॉरी दपान नॅव ग्रज़ छपावेन इब्तिदाहनुय स्यठाह मशहूर ऑस ना 'मे त्रेश गॅछ़' 'क्वकुर ति गव बेदार हाय .... यि ताफ छुम अज़ार हाय .... मे त्रेश गॅछ़, मे त्रेश गॅछ़।' पशान व्यस्ताद दीना नाथ 'नॉदिम'

\* \* \*

छे ज़न हिंदू स्कूलस मंज़ यि महफिल तवय नियि छ़ाल ॲम्य् सॉन्य् शॉयिरन वॅल्य् तत्यन ज़न ऑस्य् समेमुत्य् सॉरी दिलदार तिमनज ओस चाव बोज़ुहन बेकसुन शार



'सॅलीब' ऑस्य्तन तसुंज़ या बेयि कांह नज़्म नॅव यपॉर्य् ज़न राजु बेगम 'व्वलु अज़ वेसिये' ग्यवान छय यि ज़न लिब प्यटन फोटु दिवान वॅन्य् अमा कॊत गव खबुरु वोल सोन 'बेकस' छु ज़न अज़ गांधी कालेज दुयिवुने बुिथ दपान ओस बेकसन बेयि ज़्यूनमुत नाव छु अज़ मातम तसुंद्यन दुहुर्य बाजन गछ़न व्वन्य ब्रॉत्य् ॲछिनय कन ति तंबुलन सदाह कर बेकसुन गिछ खबरु दपान अज़ क्रालु ख्वडु सम्मेलन छु लॊगमुत समेमत्य छिय लिखॉर्य तित हुय छु वॊथमुत

 $\star\star\star$ 

चु गछ अज़ शांत रूज़िन आत्मा चोन स्वर्ग ऑसिन ठिकाना ऑखुरी चोन च़ वोतुय ज़र्बि कॉरी पोत्र छ्वक किन्य् ह्योतुथ अँदरी तु पतु मा ज़ांह चु व्वतुल्योख चु गछ चान्यन लवाहकीनन फॉलिन बाग ह्यमथ दीनख बेयि दुख व्यतुरावनुक पाय चु रोज़ख ज़िंदु म्यान्यन यादनुय मंज़ यिवान रोज़ख चु 'सॉयिलस' खाबनुय मंज़ बु छसोज़य दोसदारो पोशु डाले यतेय चॅटच जामु 'लिल', 'र्विप', 'अर्ग़निमाले'

# Internet Poetry - Author Unknown ~ Kashmiri Translation - M.K.Raina Missing College Life — वाय तिम कालिज्व्य द्वह

yeh degree bhi lelo ye naukari bhi lelo bhale Chheen lo mujhse USA ka Visa

अगर निख यि डिग्री अगर नोकरी निख, अम्रीकहुक म्योन वीज़ा अगर निख

magar mujhko lauta do college ka canteen vo chaay ka paani vo teehha samosaa

मगर बियि सु कालेज कैंटीन दिहॅम ना, तमी आयि चायाह तु तोत तोत समोसा

kadi dhoop mein apne ghar se nikalnaa vo project ki Khatir shahar bhar bhataknaa

गरु बार त्रॉविथ नचुन तापु क्रायन, तयॉरी प्रोजक्टच, नचुन शहरु शायन

vo lecture mein doston ki proxy lagaanaa vo sir ko chidhanaa, aeroplane udaanaa

कर्न्य् लेक्चरन प्राक्सी चाटबाजन, सरस र्यछ कड्न्य्, बेयि वुडव दिन्य् जहाज़न

vo submission ki raton ko jagnaa jagaanaa vo orals ki kahani vo practical ka Kissaa

अगर सबमिशन, पान बेदार थावुन, वनुन केंह ज़बॉनी, केंह टाकार हावुन

bimaari ka reason de ke time badhanaa vo doosron ke assignment ko apnaa banaanaa

गरा दोद लागुन तु वख्ताह गुसावुन, असाईनमेंट कॅहॅंज़, तथ पनुन नाव थावुन

vo seminar ke din paironka chhatpatanaa vo workshop mein din raat pasinaa bahanaa

वुछिन्य् सेमिनारस क्युतुय दूहलि तारख, वॅर्कशाप अंदर वसुन दिगनि ऑरख

vo exam ke din ka bechain maahaul par vo maa ka vishvas - Teachar ka Bharosaa

सु युन इम्तिहानस स्यठाह अक्लि कोसुय, यकीन माजि हुंद, टीचुरन हुंद बरोसुय

vo pedon ke neeche gappe ladanaa vo raaton mein drawing sheets banaanaa

कुल्यन छायि रूज़िथ पनुन्य् हाल बावुन्य्, बिहिथ रॉच्न पॅहरन ड्राईंग हा बनावुन्य्

Contd. on next page

vo exams ke akhari din theatre mein jaanaa vo bhole se freshers ko hamesha sataanaa without any reason common off pe jaanaa

सु एक्ज़ाम म्वकलिथ फिलिमाहु मारुन्य्, सतावुन्य् स्यठाह नॅव्य् तु मोसूम बारुन्य् ज़रूरथ नु केंह तोति छुटियाह मनावुन्य्

test ke waqt table mein kitabon ko rakhnaa isi tarah teachers ko dena Jhansaa

थवन्य टचस्ट वख्तय किताब दराज़न, यिथय पॉठ्य ॲछ फ्युर करुन व्यसतादन

college ki sabse purani nishaanee vo chaaywala jise saare kehte the Soni

करुन्य् कालिज्च याद प्रॉनी निशॉनी, पनुन चायि वोल यस वनान ऑस्य् सोनी

vo Soni ki 'cutting' chaay meethee vo chupkese journal mein bheji hui chitthi

'कटिंग' चाय तॅम्य्सुंज़ कॉन्नाह मॊदुर कंद, किताबन अंदर नामु सोज़ुन कॅरिथ बंद

vo padhte hi chiththi uska bhadakna vo chehre ki laali vo aankhon ka Gussaa

> तसुंद चिठ्य परुन तय पॅरिथ कूत शोलुन बुथिस खून खॉरिथ ॲछव सुत्य वोलुन

college ki wo saari lambisi raatein vo doston se canteen mein pyaari si baatein

तिमु ज़ेछि ज़ेछय कालेज चि रॉ चय, करुन ख्यन च्यनाह, दोस्तन सुत्य सॉ चय

vo gathering ke din ka ladnaa Jhagadnaa vo ladkiyon ka yuhin hamesha akadnaa

समुन पानुवॅन्य्, पतु सॅमिथ न्याय लागुन, सु कोर्यन हुंदुय बॅल्य् तेहल रूप दारुन

bhulaaye nahin bhool sakta hai koi vo college, vo batein, vo shararatein vo javani

मॅशिथ नो गछ़ान यादु वॊतरुच रवॉनी, सु कालेज, सु दरबार, शरारथ, जवॉनी

kaash hum phir dohra sakte kahani vo kagaz ki kashti vo barish ka pani vo kagaz ki kashti vo barish ka pani...

अिक लिट यियम ना स्व फीरिथ कहाँनी, वो कागज़ की किश्ती, वो बारिश का पानी वो कागज़ की किश्ती, वो बारिश का पानी ...

# पुस्तक समीक्षा - अर्जुन देव मजबूर निर्मल सतसई

काव्य : निर्मल सतसई ★ किव: निर्मल विनोद ★ भाषा: डोगरी ★ विधा: दोहे ★ पृष्ट संक्षा: १४७ ★दोहे: ७०० मूल्य: २५०.००(पेपर बैक १५०.००) ★ प्रकाशक: नीलम प्रकाशन, हरिसिंह नगर, रिहाडी कालोनी, जम्मू १८०००५।

री दृष्टि में यह महा-कृति जम्मू व कश्मीर ही नहीं, अपितु भारतीय साहित्य को एक शुभ देन है। निर्मल विनोद डोगरी के विख्यात

किव, हिन्दी और डोगरी के गीतकार और एक प्रतिष्ठित साहित्यकार हैं। उनकी कृति 'निर्मल सतसई' डोगरी भाषा को २००५ की वह भेंट है जो शताब्दियों तक याद की जायेगी। मेरी दृष्टि में डोगरी इस कृति से कई पग आगे बढी है। भाषाओं के इतिहास में ऐसे समय कभी कभी ही आते हैं जब कोई ऐसी कृति उपजती है जो किव और साहित्य दोनों को अमर कर जाती है।

दोहा हिन्दी की वह विधा है जिसने कबीर और सूर जैसे महाकवि हमें दिये हैं। कबीर की दोहा सम्पति आज के युग में भी समीचीन (relevant) है। आज भी लगता है कि कबीर बाज़ार में खडा चीख रहा ह कि भारत वासियो! तुम कहां जा रहे हो।

डोगरी में दोहे लिखे जाते हैं किन्तु इसको एक विधा बनाकर समसामयिक मानवीय समस्याओं को अति सुन्दर अभिव्यक्ति यदि आज कोई दे पाया है तो वह है निर्मल विनोद। एक सादा व्यक्तित्व, हंसमुख, देश के दु:खों, कष्टों और अनेक समस्याओं से त्रस्त, मधुर कण्ठ और वह आंखें जो भीतर तक घुस कर हृदय और मस्तिष्क की तन्त्री पर झनझना उठती है, दर्द कश्मीर का हो या आतंक का, भ्रष्टाचार का हो या कोरी राजनीति हो, मूल्यों का हास हो या भाषाई और जातीय दुन्द-युद्ध या गरीबी का दर्द हो अथवा पाश्चात्य कलचर का अन्धाधुन्ध अनुकरण, किव हृदय द्रवित हो उठता है।

वह कौन सी कहने की बात है जो इन सात सौ दोहों में कहने से रह गई हो। श्रृंगार हो या प्रेम, साहित्यकार हों या पैसा कमाने के लिये लिखने वाले, बाज़ारी-करण हो या टूटते रिश्ते, नेता-गिरी हो या झूठा ताम-झाम, अपना देश हो या जग, सब इस सतसई में समोये हैं। डोगरी भाषा जो शहद सी है, उसे रसपर्ण



बनाने में छोटे, पर गहरे अर्थ वाले शब्दों का चयन और word economy (शब्दों का कम से कम व्यवहार कर बडी से बडी बात कहना) चरम-सीमा को पहुंचाई गयी है। आइये, हम भी इस रसास्वादन में सम्मिलित हों।

सुन्दर निर्मल सतसई, खालस अमरत-धार होई भाषा डोगरी, होर भी सगोसार। इक इक रंग हर रूप दी, आभा बकखो बकख गागर बिच सागर जरो, क्कखै ओहल्लै लख।। अर्थात यह निर्मल सतसई खालिस अमृत की धारा है। खालिस शब्द पर ज़ोर है। इस से डोगरी भाषा और भी समृद्ध हो गई। हर रूप का एक रंग किन्तु आभा (चमक) अलग अलग है। गागर में सागर समो कर रख दिया है, पाठक जरा आराम से देख!

यह सतसई प्राचीन काव्यों के डंग से गणेश जी की आराधना से आरम्भ होती है और उसका जन्म दिन भी एक दोहे में बाँध के रख दिया गया है कि कहीं बाद में कोई बखेडा खडा न हो।

सन १९९२ उन्नीस सौ बानमे, ईसा दा दो जून। अभिनव आभा सतसई, रंगी लोई जनून।। अर्थात दो जून १९९२ को यह नई आभा वाली सतसई कवि ने लय में आकर आरम्भ की। इस से सपष्ट है कि कवि को यह सतसई पूरा करने में ग्यारह वर्ष लगे हैं।

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क्योंकि इस का प्रकाशन सन् २००४ ईस्वी दिया गया है। हर दोहा एक वह साहित्यिक हीरा है जो कोमल और गेय शब्दों से निर्मित हुआ है। कोई ऐसा दोहा नहीं जिस का विषय दूसरे से मिलता हों। हर मधुर बर्फी की डली की अपनी मिठास, अपना रंग और अपना स्वाद है। कवि अपने पूर्व महाकवियों, देवों और सन्तों को प्रणाम करते हैं:

वाल्मीकि प्रभु व्यासवर, कविकुल गुरु शुभ नाम शंकर, नानक, रिव, तुलसी, सूर कबीर प्रणाम संस्कृत रामायण के रचयता वाल्मीकि ऋषि, महान रचियता वेद-व्यास, शंकर देवता नानक संत और कि रविदास जी, हिन्दी रामायण के रचयता सन्त तुलसीदास, सूरदास जी (कृष्ण काव्य के मान्य-किव) और कबीर दास जी; इन सब को किव निर्मल का नमन। सारी परम्परा एक दोहे में क्रमबद्ध कर दी गई है। वाह!

किव को भारत के प्रांतीय भाषाई और पंथ सम्बन्धी आग जला कर राख कर देती है और वह कराह उठता है:

पंथें-प्रान्तें-बोल्लियें भाषाएँ दी अग्ग जल दा निर्मल देख एह, दिकखी हसै जग प्रांतीय तासुब, आभाई झगडे और इसी प्रकार की अन्य बेकार समस्याओं से ए निर्मल! यह देश अर्थात भारत जल रहा है और सारी दुनिया हम पर हंस रही है। कि की निर्भीकता उस के द्वारा कहलवाती है:

देश भक्त नेई मंगदे त्रामें पर परमान उन्हें मनाफैं आस्तै खोहल्ली नीं थी दुकान अर्थात देश भक्तों को किसी ताम्र पत्र की आवश्यकता नहीं, अपितु यह पैसे कमाने का केवल एक बहाना है। इसी प्रकार कवि आज के झूठे मठधारियों और पैसे के लिए चलाए गये आश्रमों को फटकारता है:

गुरु मैन्तर बिकना ले, खडजैन्तर गम्भीर दिक्खन, जाचन थैलियां, मुदय्यां साध-फकीर कारें आहले भक्तजन, वी. आई. पी. गेट निर्मल इत्थैं तुस कतांह दर्शन उच्चे रेट जिसदे आश्रम फारने उए संत महान सन्तैं शा भी बद्ध जन साम-धाम-भगवान

अर्थात, गुरु मंत्र, नकदी बिक रहे हैं। नाम्भी षडयन्त्र चल रहे हैं। साधु और फकीर उन्हें भेंट की जाने वाली मोहरों की थेलियां ले जाते हैं। उनके भक्त कारों (मोटरों) वाले हैं। वी.आई.पी. गेट अलग है। 'ए निर्मल! तू यहां कहां? यहां दर्शन के काफी ऊंचे रेट हैं। तेरे पास इतना पैसा कहां? चल वापस। वही सन्त आज महान है जिसके विदेशों में आश्रम हैं। सन्त जन अपने को भगवान बनाये अपनी पूजा करा रहे हैं।'

गीताजी के एक श्लोक जैसा यह दोहा देखिये:

- (गीता) विधा विनये सम्पन्ने ब्रह्मणे गवि हस्तिनी शुनि चैव श्वपाके च पंडितः सम दर्शनः
- (दोहा) कीडी, हाथी, पन्त, गौ, कां, कुत्ता, चण्डाल इक्कै नजरी दिखदा ज्ञानी जितदा काल अर्थात, एक पंडित (विद्वान) जो सत्य-ज्ञान प्राप्त कर चुका हो, च्योंटी, हाथी, गाय,कुत्ते और चण्डाल को एक ही दृष्टि से देखता है और काल को जीत लेता है। अर्थात ज्ञानी कोई भेद-भाव नहीं बरतता।

इस सतसई के बारे में विख्यात डोगरी कवि प्रकाश प्रेमी कहते हैं :(डोगरी का हिन्दी अनुवाद) 'मेरा ज़ाती विचार है कि यदि निर्मल सतसई आज से पचास वर्ष पूर्व रचित होती तो वे कवि (डोगरी के) जो गज़ल की ओर अधिक गये, वे दोहों की ओर आए होते।'

पुस्तक बहुत सुंदर साज-सज्जा और बिना किसी अशुद्धि के अति सादा पर गौरव पूर्ण तरीके से छापी गई है। एक संक्षिप्त परिचायक-समीक्षा में यह सम्भव नहीं कि वर्ण्य-विषय और कला के सभी मार्मिक पहलुओं पर प्रकाश डाला जा सके। यह संक्षिप्त समीक्षा कश्मीरी तथा कश्मीर से बाहर आए हिन्दी, कश्मीरी, उर्दू तथा अंग्रेज़ी साहित्यकारों में से मुझ अनन्य की भेंट मात्र है। मैं यह कर्त्तव्य रुग्ण होते हुए निभा रहा हूं कि मुझे, एक

लेख में जो हिन्दी कश्मीर टाइम्ज़ जम्मू में डा. शिव निर्मोही ने छापा था, डोगरी भाषा का प्रेमी कहा गया है और मुझे ऐसा कहने पर गर्व महसूस हो रहा है।

मैं डोगरी भाषा के सभी साहित्यकारों को निर्मल सतसई प्रकाश में आने पर बधाई देता हूं। और विशेष कर निर्मल विनोद जी की लम्बी आयु और लेखनी में वितस्ता जैसी रवानी की कामना करता हूं। निर्मल, निर्मल है, विनोद उसका लेखन है और सतसई उसकी वह देन है जिसे हर भाषा के कवियों और साहित्यकारों को पढ कर इस से रसविभोर होना चाहिये।

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## निवेदन

कश्मीरी में लिखने वाले लेखकों से निवेदन है कि अपने लेख नयी देवनागरी-कश्मीरी लिपि में ही लिख कर भेजें। इस लिपि को समझने के लिये कश्मीरी में लिखे गये लेखों पर ध्यान दें। देवनागरी-कश्मीरी लिपि को सीखने के लिए प्रोजेक्ट ज़ान की तरफ से एक पाठ्य पुस्तक 'Basic Reader for Kashmiri Language' भी प्रकाशित की जा चुकी है। यह पुस्तक भवानी नगर स्थित कश्यप भवन में उपलब्द ह और इसे इंटरनेट से भी www.zaan.net/pdf/ BasicReader.pdf पर लॉग ऑन करके डाउन लोड किया जा सकता है।

कृपया इस बात का ध्यान रखें कि लेखों में लिपि परिवर्तन की वजह से लेखों को प्रकाशित करने में कठिनाई आ सकती है।

- संपादक

# ज़रा हंसिये ... निकु लाल

#### सवाल

रन आउट होकर वापस आये बल्लेबाज़ से उसके साथी ने पूछा, 'क्रीज़ से कितनी दूर रह गये थे तुम?' 'एक मीटर, तीस सेंटीमीटर', बल्लेबाज़ ने जवाब दिया।

'पर तुम इतना सही कैसे बता सकते हो ?' साथी ने पूछा।

'मुझे मालूम था तुम यह मूर्खतापूर्ण सवाल ज़रूर पूछोगे। इसलिये दूरी नाप कर ही आया हूं।'

#### बरदाश्त

एक सहेली ने दूसरी से कहा, 'वह हर समय मेरे पीछे लगा रहता है। घर के भी चक्कर लगाता है और आफिस के भी। छुट्टी वाले दिन तो ज़्यादा ही परेशान करता है। बहुत तंग आ गई हूं। उस दिन मैं शॉपिंग के लिये जा रही थी तो रास्ते मेंही मुझे घेर लिया। आखिर बरदाश्त की भी एक हद होती है।'

'पर वह तुम से चाहता क्या है? कह देती कि मेरी मंगनी हो चुकी है।' सहेली ने सहानुभूति प्रकट की।

'कहता है इन्शोरेन्स करवा लो'

#### गवाह

गांव के झगडे में एक अमीर किसान ने गुस्से में आकर एक गरीब किसान को गोली मार दी। उसे मृत देख कर अमीर किसान ने अपने वकील को तार देकर बुला लिया, 'केस लडने के लिये पहले से तयारी करके रख लो। मज़दूरी मुंह मांगी मिलेगी।' 'रात की गाडी से आ रहा हूं। अपने साथ दो चश्मदीद गवाह भी ला रहा हूं।' वकील ने जवाब दिया।

#### आध्यात्मिक स्तम्भ - बलराम

#### भगवान

ानव अपने चारों ओर फैले संसार को देखता है तथा उसके सुंदर रूप पर मुग्ध होता है। बादलों को देख कर मोर नाचने लगता है। फूलों पर तितिलयां मंडराने लगती हैं। तब विचारवान मनुष्य इन सब के पीछे उस परम सत्ता के होने का विश्वास पैदा करता है।

कोई न कोई है जो दिन रात, जाडा गर्मी, सूर्य चंद्र के पीछे निरन्तर जाग रहा है। ऋगवेद के नासदीय सूक्त में उस अज्ञात अध्यक्ष का नाम आता है जिसकी इच्छा से अग्नि सोमात्मक जगत का सृजन हुआ। तेंतीस देवताओं में प्रमुख या प्रथम अग्नि का नाम आता है। ऐतरेय में कहा है "अग्निवैदिवानाभवमः" अर्थात अग्नि देवताओं में प्रथम है। "विष्णुः परमः" विष्णु परम या सर्वोच्च है। यह अग्नि ही प्रजापित ब्रह्मा है, जिस की इच्छा से वाणी का जन्म हुआ। ब्रह्मा और वाणी के संयोग से रुद्र, तथा ब्रह्मा से कश्यप और कश्यप-आदिति से आदित्य आदि देवगणों का जन्म हुआ। यह देवगण इस विश्व के कर्ता-धर्ता होने से भगवान की उपाधि से युक्त हैं।

"देवा हि सत्य सम्बद्धा" अर्थात देवता सत्य से बंधे हुए हैं। इस विश्व में दो प्रकार की शक्तियां हैं। एक सत्य संबंद्धी और दूसरी असत्य संबंद्धी। सत्य और असत्य की शक्तियों में निरंतर संघर्ष होता रहता है। परंतु सत्य की ही विजय होती है। अतः सत्य संबंद्धी पुरुष देवता या भगवान कहा जाता है। भागवत कहती है:

वदन्ति तत्तत्वविदस्तत्वं यज्ज्ञानमद्वयम्। ब्रह्मेति परमात्मेति भगवानिति शब्द्यते।। यह भगवन्ता जब ज्ञान, बैराग्य, यश, ऐश्वर्य आदि से संबंद्घ हो जाती है तब उस सत्ता में एक अलौकिक शक्ति का जागरण होने से मनुष्य भी भगवान की उपाधि धारन करता है। वह ही गुरु रूप में ज्ञान का प्रसार करता है और भटके



हुए लोगों को यम नियम में बांध कर सर्वोच्च लक्ष्य की ओर ले जाता है।

जीवन में पूर्णता प्राप्त करने के लिए जब व्यक्ति आध्यात्मिक क्षेत्र में प्रवेश करने की इच्छा करता है, तब उस क्षेत्र में पहुंचा हुआ व्यक्ति ही उसकी सहायता करता है तथा वह ही उन सिद्धांतों का निर्देश करता है जिसके बिना उस आध्यात्मिक भाव-भूमि को छू पाना भी असम्भव है। तब वह कृपालु जो भगवान की उपाधि से युक्त हैं, वह उस सामान्य व्यक्ति को विशिष्ट बना देता है और उसकी भाषा बदल देता है।

हम सामान्य तथा जिन शब्दों का प्रयोग करते हैं वह किसी एक दिशा के संकेतक मात्र होते हैं। परन्तु आध्यात्मिक व्यक्ति की भाषा अलग हो जाती है। वह गुरु के मौन व्याखान को समझने लगता है। वस्तुतः शब्द के माध्यम से जितना भी संसार स्पष्ट होता है वह अपूर्ण होता है। क्योंकि प्रायः अर्थ के अनुकूल शब्दों का उच्चारण किया जाता है, जो व्यक्ति के अपूर्णता के कारण अस्पष्ट होता है। आध्यात्मिक व्यक्ति ही अर्थ की उस पूर्णता को समझता है जो व्यक्ति को समझाता है। इस प्रकार उस भगवान को छूने वाला भी भगवद् स्वरूप हो जाता है और उसका जन्म सफल हो जाता है।

- मनोरमा नगर, ठाणे

# कविता - मोती लाल खर मेरे कश्मीर के बिछडे सितारो

मेरे कश्मीर के ऐ बिछडे सितारों मेरे भूले बिसरे वह प्यारे नज़ारों करवट बदलनेको अब वक्त शायद तुम्हें मैं पुकारों, मुझे तुम पुकारों मेरे कश्मीर के ऐ बिछडे सितारों

तुम कश्मीर वादी से चलो फूल लेकर
मैं उन से फूल माला इस परदेस में बनाओं
तुम आके जो छूलो मेरे दिल के पर्वतों को
'कश्मीरियत' के भूले हुये सागर में मैं नहाओं
हैं हम दोनों की जुल्फें बडी उलझी उलझी
उन्हें मैं संवारों, इन्हें तुम संवारो
मेरे कश्मीर के ऐ बिछडे सितारो

तेरे वीरान शिवालों में, मैं फिर शंख फूंकों तेरी मस्जिदों में अज़ान हो मेरी तुम्हारे दुखों पर मैं आंसू बहाओं तुझे दर्द हो तो पुकार हो मेरी मैं मुहब्बत से तुम को गले जो लगाओं मुहब्बत से तुम भी हमें फिर निहारों मेरे कश्मीर के ऐ बिछडे सितारों कहां तक लडेंगे, कहां तक मरेंगे

कहा तक लडेंगे, कहा तक मरेंगे जो मिल जायें तो शान से फिर जियेंगे तुम्हें जो बसाओं मैं अपने जिगर में मुझे तुम भी साहिल पे ज़रा तो उतारों मेरे कश्मीर के ऐ बिछडे सितारों

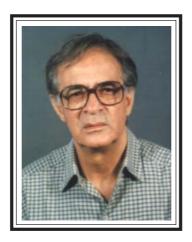
है करवट बदलने को अब वक्त मोती तुम्हें मैं पुकारों, मुझे तुम पुकारो मेरे कश्मीर के ऐ बिछडे सितारो कविता - त्रिलोकी नाथ धर 'कुन्दन' **तॅस्य् पृछ्**व



ज़िंदगी हुंद राज़, वॅल्य्तव तॅस्य् पृछ्व। आयि यी आवाज़, वॅल्य्तव तॅस्य् पृछ्व।। ग्रायि मारान छायि छाये मायि मॅच । छुस कम्युक सन् नाज़, वॅल्य्तव तॅस्य् पृछ्व।। गाज़ मॅथिथय नाज़नीनाह राज़ रॅन्य् । वुछतु क्याह अंदाज़ , वॅल्य्तव तॅस्य् पृछ्व।। द्राव सुबहस सिर्यि ओबरस क्राफ दिथ । खोत फेक्यव प्यटय माज़, वॅल्य्तव तॅस्य् पृछ्व।। ख्यथ व्वपरव थॅविख असि तॉर्य् दिथ । होर कव असि बाज़, वॅल्य्तव तॅस्य् पृछ्व।। दिल छु दुब्रारय करान, व्वल कन च थव। बोज़ सनुवन्य साज़, वॅल्य्तव तॅस्य् पृछ्व।। यम्य् नु ज़ांह वुछ दुख तु दाँद्य। सुय अखाह परनि ब्यूटुम वाज़, वॅल्य्तव तॅस्य् पृछ्व।। लाल फॅल्य् यिम पज़र बापथ फांसि खॅत्य्। द्रायि तिम जानबाज़, वॅल्य्तव तॅस्य् पृछ्व।। लोल वनवुन, ॲर्यनिमाले गेव्य वच्चन। रुत कोरुन आगाज़, वॅल्य्तव तॅस्य् पृछ्व।।

कति छि कुंदन, बोलवन्य् कोस्तूर अज़।

गॅयि कॅरिथ परवाज़, वॅल्य्तव तॅस्य् पृछ्व।।



## ONKAR AIMA (1928-2002)

यत् यत् आचरति श्रेष्ठः तत् तत् एव इतरः जनः।
सः यत् प्रमाणम् कुरुते लोकः तत् अनुवर्तते।।
(श्रीमद्भगवद्गीता ३.२) -संधि-छेदित

(For whatever a great man does, that very thing other men also do; whatever standard he sets up; the generality of men follow the same.)

Three years have gone, your memory is evergreen. We miss you deeply in our hearts. Your high ideals and values will continue to be a source of inspiration for all of us.

## **Aima Parivar**

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